I Say Unto You, Vol 1

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Chapter #1

Chapter title: The Flute on God's Lips
21 October 1977 am in Buddha Hall

MATTHEW 5

1. AND SEEING THE MULTITUDES, HE WENT UP INTO A MOUNTAIN: AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM:

2. AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING,

3. BLESSED ARE THE POOR IN SPIRIT: FOR THEIRS IS THE KINGDOM OF HEAVEN.

4. BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

5. BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

6. BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED.

7. BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY.

8. BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.

9. BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.

10. BLESSED ARE THEY WHICH ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE: FOR THEIRS IS THE KINGDOM OF HEAVEN

12. REJOICE, AND BE EXCEEDING GLAD: FOR GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.

13. YE ARE THE SALT OF THE EARTH: BUT IF THE SALT HAVE LOST HIS SAVOUR, WHEREWITH SHALL IT BE SALTED? IT IS THENCEFORTH GOOD

FOR NOTHING, BUT BE CAST OUT, AND TO BE TRODDEN UNDER FOOT OF MEN.

The Gospel starts in an incredibly beautiful way. No other book starts that way, no other book can start that way. The Bible is 'the book of the books': that is the exact meaning of the word 'Bible' -- the Book. It is the most precious document that humanity has. That's why it is called 'The Testament', because Jesus has witnessed to God in it: Jesus has become the witness to God, a testament. It is the only proof possible. God cannot be argued, but only a man like Jesus can become a proof for him.

The Gospel carries all that is beautiful in Jesus' flowering, the Beatitudes. Those statements are the most beautiful ever made. Not even Buddha, not even Lao Tzu, have spoken that way. Buddha is very philosophic, very refined; Jesus is very plain, simple. Jesus speaks like a villager, a farmer, a fisherman. But because he speaks the way common people speak, his words have a solidity, a concreteness, a reality.

Buddha's words are abstract; they are very very high words, philosophical. Jesus' words are down-to-earth, very earthly. They have that fragrance of the earth that you come across when the rains have started and the earth is soaking up the rains and a great fragrance arises -- the fragrance of the wet earth, the fragrance that you find on a sea beach, the fragrance of the ocean, the trees. Jesus' words are very very earthbound, rooted in the earth. He is an earthly man, and that is his beauty. Nobody else can be compared with that beauty. The sky is good, but abstract, far away, distant.

So I say to you, no other book starts the way the Gospel starts; no other book talks the way the Gospel talks.
The word 'gospel' comes originally from a word GODSPEL. God has spoken through Jesus. Jesus is just a hollow bamboo. The song is of God, and Jesus' metaphors are very true to life. He is not spinning concepts, he is simply indicating the truth as it is.
First the beginning: 'The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas... And Judas begat Phares... and Phares begat Esrom; and Esrom begat Aram...' and so it goes, on and on. And then: '... Jacob begat Joseph. the husband of Mary, of whom was born Jesus. who is called Christ.'
Then this genealogy stops suddenly. Forty-two generations have passed from Abraham to Jesus. The Gospel records the forty-two generations, and then suddenly Jesus is born and the genealogy stops. Suddenly there comes a full point. because Jesus is the fulfilment; there is no beyond. Jesus is the culmination -- there is no way to go further on. So 'Abraham begat Isaac, Isaac begat Jacob...' -- it continues. Then there is no way to go beyond Jesus: the ultimate has come. Jesus is the flowering and the fulfilment. That's why the Bible calls Jesus the PLEROMA, the fulfilment.
Those forty-two generations are fulfilled in Jesus. The whole history that has preceded Jesus is fulfilled in him. The home has arrived. He is the fruit, the growth, the evolution of those forty-two generations. Jesus is the fulfilment, that's why the Gospel does not say anything further. Jesus did not beget anybody, Jesus begat himself. And that is the meaning of the word 'Christ'.

There are two kinds of births. One, through others -- from the father, from the mother -- that is a bodily birth. The other birth you have to give to yourself, you have to be born out of yourself; you have to become the womb, the father and the mother and the child. You have to die as the past and you ate to be born as the future. You have to beget yourself. That's why I say that the book starts in an incredibly beautiful way -- very significant: Jesus begat nobody, Jesus begat himself.

That is the meaning of crucifixion and resurrection. The body is crucified, you cannot crucify the spirit. You can destroy the body. you cannot destroy the spirit. The body is gross: the sword can cut it, the poison can kill it; and even if nothing is going to kill it, death is going to come and the body will be gone. It has to go, it is meant to go; it is only there for the time being. Those who are conscious, they use that time to create spirit in them.

The body is like grapes. The grapes are to go. You cannot keep grapes for long -- they will go rotten; but you can create wine out of the grapes, that's why it is also called 'spirit'. You can create spirit in your being, a wine. Grapes cannot be accumulated, they are temporary, momentary. But wine can stay forever. In fact, the older it becomes the more precious and valuable it is. It has a nontemporal duration, it is something of eternity.

The body is like the grapes, and if you use it rightly you can create the wine in you. The body is going to disappear, but the wine can remain, the spirit can remain.

Jesus has done many miracles. One of the miracles is his miracle of transforming water into wine. These are metaphors -- don't take them literally. If you take them

literally, you destroy their meaning, their significance. And if you start proving that they are historical facts, then you are stupid, and with you Jesus also looks stupid. They are metaphors of the inner world.

The inner world cannot be expressed literally, but symbolically -- only symbolically. Turning water into wine simply means creating the eternal into time, creating that which remains into that which cannot remain.

If you keep water, sooner or later it will start stinking. But you can keep wine for ages, for centuries; and the longer it is there the better it becomes, the more powerful, the more potent it becomes. Wine is a metaphor for the eternal.

Jesus is transformed through his sacrifice. Nobody is ever transformed without sacrifice. You have to pay for it: the cross is the price that you pay for it. You have to DIE to be reborn. you have to lose all to gain God.

Jesus begat himself. That phenomenon happened on the cross. He hesitated for a time, he was very much puzzled -- it was natural. For a single moment he could not see God anywhere. All was lost, he was losing all; he was going to die and there seemed to be no possibility... That happens to every seed. When you put the seed into the earth, one moment comes when the seed is losing itself, and there must be hesitation -- the same hesitation that happened to Jesus on the cross. The seed is dying, and the seed must cling to the past. It wants to survive -- nobody wants to die. And the seed cannot imagine that this is not death, that soon it will be resurrected in a thousandfold way, that soon it will start growing as a sprout.

The death of the seed will be the birth of the tree, and there will be great foliage and flowering and fruits, and birds will

come and sit on the branches and make their nests, and people will sit under the shade of the tree; and the tree will talk to the clouds and the stars in the night, and will play with the sky, and will dance in the winds; and there will be great rejoicing. But how can this be known to the poor seed which has never been anything else? It is inconceivable. That's why God is inconceivable.

It cannot be proved to the seed that this is going to happen, because if the seed asks 'Then let me SEE what you are going to do', you cannot make it available, you cannot make visible to the seed what is going to happen. It is going to happen in the future, and when it happens, the seed will be gone. The seed will never meet the tree. Man never meets God. When the man is gone, God descends.

Jesus hesitated, was worried, was bewildered. He shouted, almost shouted against the sky 'Why have you forsaken me? Why? Why this torture for me? What wrong have I done to you?' A thousand and one things must have crossed his mind.

The seed is dying, and the seed is completely oblivious to what is going to happen next. It is not possible for the seed to conceive of that NEXT step, hence faith, hence trust is needed. The seed has to trust that the tree will be born. With all the hesitation, with all kinds of fear, insecurities, with all kinds of anguish, anxiety -- in spite of all of them -- the seed has to trust that the tree will happen, that the tree is going to happen. It is a leap into faith.

And that leap happened to Jesus: he relaxed on the cross and he said 'Thy kingdom come. Thy will be done...' His heart was palpitating. It is natural. Your heart will also palpitate, you will also be afraid when that moment of

death comes to you, when that moment comes when your self disappears and you are losing yourself into a kind of nothingness, and there seems to be no way to survive, and you have to surrender.

You can surrender in two ways: You can surrender reluctantly, then you will miss the real point of it, then you will simply die and will be born again. If you can relax in deep acceptance, trust, if you can surrender without any resistance... That's what Jesus did; that is the greatest miracle. To me that is the miracle -- not that he gave health to somebody who was ill, or eyes to somebody who was blind, or cured the leprosy of somebody; or even helped Lazarus to revive, to come back to life -- and he had died. No, those are not real miracles to me, they are all parables, metaphors. Every Master has given eyes to those who are blind, and ears to those who are deaf. Each Master has brought people out of their death that they call life, has called them out of their graves. Those are metaphors.

But the real miracle is when Jesus -- in spite of all of his hesitations, worries, doubts, suspicions -- relaxes, surrenders, and says 'Thy will be done,' that moment Jesus disappears, Christ is born.

Teilhard de Chardin calls it CHRISTOGENESIS: Jesus begetting Christ. Through it, CHRISTOGENESIS, man becomes that which he really is; he loses that which he is not and becomes that which he is: man becomes 'Christified'. Be 'Christified', never become a Christian. The Christian is one who follows the Christian dogma. 'Christified' means one who dies as a seed and becomes a tree. 'Christified' means that you drop the ego, you

disappear as yourself and you start appearing on another plane in a kind of transfiguration: a resurrection.
'Christified' means you are no more alone: God is in you and you are in God.
This is the paradox of Christ-consciousness. Christ calls himself many times Son of man, and many times Son of God. He is both: Son of man as far as the body is concerned, Son of man as far as mind is concerned; Son of God as far as spirit is concerned, Son of God as far as CONSCIOUSNESS IS concerned. Mind is the mechanism of consciousness, just as the body is the abode of the spirit. Mind belongs to body, consciousness belongs to spirit. Jesus is the paradox: on the one hand man, on the other hand God. And when God and man work together, then if miracles happen there is nothing to be surprised about. Miracles happen only when God and man function together in cooperation.
Leo Tolstoy has said: Christ is God and man working together, walking together, dancing together. St. Augustine says: Without God, man cannot; without man, God will not. Christ is the combined operation -- the meeting of the finite with the infinite, time and eternity meeting and merging into each other.

An old gardener was digging his plot as the priest came along. 'George' said the priest 'it is wonderful what God and man working together can do.'
'Yes sir, but you should have seen this garden last year when he had it all to himself!'

Yes, that is true. Man alone is impotent. God also cannot work alone. God alone is potent but has no instrument. Man alone is a hollow bamboo -- nobody to create a song on it, nobody to fill it with music, harmony, melody. God alone has the capacity to create a melody but has no hollow bamboo to create a flute.

Christ is the flute on God's lips. So whatsoever has come from Christ is GODSPEL, IS gospel.

Fourteen generations... 'So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.'

That too is very symbolic. Books like the Bible are not written by ordinary people, they are what George Gurdjieff used to call 'objective art'. The Bible is one of the representative objective works of art in the world. It is not like a book written by a Shakespeare or a Kalidas. These people create subjective art. They write something, they write beautifully, they have the aesthetic sense, but they are as unconscious as any other human being. They have a nose for beauty, but they are as sleepy as anybody else. Their works of art are subjective: they express themselves. But books like the Vedas, the Koran, the Bible, the Upanishads -- they are not written by people who are asleep, they are not written as beautiful poetry or prose; they are written by people who know what truth is, who have awakened themselves to truth. Then whatsoever they write is almost like a map. You have to decipher it, you have to decode it, otherwise you will go on missing it.

Why fourteen generations? No scholar has asked it, no biblical scholar has asked it. Why only fourteen? Why not fifteen? Why not thirteen?

This I am giving you as an example of objective art. It is fourteen for a certain reason. It has to be decoded.

The spirit matures just like the body matures. The body matures in fourteen years -- it becomes sexually mature, it can reproduce sexually. At fourteen years the body is ripe as far as sexual reproduction is concerned: the boy can become a father, the girl can become a mother; they can reproduce replicas of themselves.

In exactly the same way the spirit also matures. Just as it takes fourteen years for the body to mature sexually, it takes fourteen generations for the spirit to mature spiritually. That is the meaning of fourteen generations: from Abraham to David, from David to the exile in Babylon, and from the exile in Babylon to Jesus. And when the spirit has come to its maturity, when the fruit is ripe, it falls from the tree. Unripe, it clings to the tree. Unripe, it HAS to cling -- if unripe it falls, then it will never become sweet; it will remain bitter, sour. It will be useless. To ripen, it needs to cling. Clinging simply shows that 'I am not yet ready to leave you'. Whenever somebody is ripe, that very ripeness becomes freedom, then clinging disappears.

Jesus disappears into God, Jesus disappears from this tree of life: the fruit is ripe. That's what we in the East say that whenever a man has become perfect -- perfect in the sense that he has grown all that he could grow on this earth, in this situation -- then he will not return again. Then he crosses to the beyond: he passes beyond the point of no

return. Then he never comes back. We call him a Buddha, or a Jain.
Jews used to call that state 'Christ': one who has gone beyond and will be here only for a time. The fruit is ripe and waiting to drop any moment -- any small breeze and the fruit will be gone forever, and it will disappear into existence. Hence, the tree stops at Jesus: he remains unmarried, he does not reproduce. That celibacy has nothing to do with ordinary, repressed celibacy. He is not against love, he is not against sex, he is not a puritan, he is not a moralist.
I was reading the other night what Dostoevsky has said: that moralists are always very miserable people. That seems to be an absolutely true observation. Moralists ARE miserable people. In fact only miserable people become moralists. They are so miserable that they would like to make everybody else miserable also. And the best way to make people feel miserable is to make them feel guilty.
Jesus is not a moralist. His BRAHMACHARYA, his celibacy has a totally different quality to it. It simply says that he is no more interested in reproducing on the physical plane, he is interested in reproducing on the spiritual plane. He does not give birth to children, he gives birth to disciples. He creates more abodes in the world for God to descend into. He does not create bodies, he creates SOULS. And he is a miracle Master: he created many enlightened people on the earth -- he had that magic touch. And he created them out of nobodies.
Buddha created many enlightened people, but those were very very grown-up souls. A Sariputta was already a very grown-up soul; the fruit was ripe. My own feeling is that

even if Buddha had not come into the life of Sariputta, he would have become enlightened sooner or later; Buddha was not very essential. He helped, he speeded up things, but was not very essential. If Sariputta had not met him, maybe in one life or two lives he would have come around the comer by himself; he was already coming, he was just on the verge. So was Mahakashyap, so was Moggalyayan, and so were Buddha's other disciples.

But Jesus really did miracles. He touched ordinary stones and transformed them into diamonds. He moved among very ordinary people. A fisherman throwing his net... and Jesus comes, stands behind him, puts his hand on his shoulder and says 'Look in my eyes. How long are you going to catch fish? I can make you a catcher of men. Look into my eyes.' And the poor, ordinary fisherman -- uneducated, unsophisticated, uncultured; has never heard about anything, may not have ever been interested in spiritual growth; was contented with catching fish and selling them, and was happy in his day-to-day life -- looks into the eyes of Jesus, throws his net and follows him. and that fisherman becomes an enlightened person. Or a farmer, or a tax-collector, or even a prostitute, Mary Magdalene... Jesus transforms ordinary metal into gold. He is really the philosopher's stone. His touch is magical: wherever he touches, suddenly the spirit arises.

Buddha enlightened many people, but those people were already on the path. Buddha moved with sophisticated people: learned, virtuous, special. Jesus moved with very ordinary people: down-trodden, oppressed, poor. This was one of the crimes against him put by the priests: that he moves with gamblers, with drunkards, with prostitutes. He

stays with prostitutes, he stays with anybody, he eats with anybody. He is a fallen man. And on the surface, to all appearances, he looked like a fallen man. But he was falling only with those people to help them rise; he was going to the lowest to turn them into the highest. And there is a reason.

The lowest may be unsophisticated, uncultured, but he has a purity of heart; he has more love in him. Now you will be able to understand the difference. Buddha's path is of intelligence. He cannot go to a fisherman and say 'Come to me and I will make you enlightened.' That is not possible for him. His path is that of awareness, intelligence, understanding. The fisherman will not even understand his language; it is too much above him, it is beyond his grasp. The path of Jesus is the path of love, and the poor people have more love than the rich. Maybe that is why they are poor, because when you have much love you cannot accumulate much money -- they don't go together. When you have much love you share. A rich man cannot be a loving man because love will always be dangerous to his riches. If he loves people then he will have to share.

I used to live in a family for seven years. The man was very rich, and he was interested in my ideas -- that's why he invited me to stay with him. He had made all the arrangements for me in a beautiful way. He had provided a big bungalow and a big garden. And just to be with me he came to live with me with his family. But I was surprised: I had never seen him talking to his wife or to his children. When we had become more and more accustomed to each other, one day I asked him 'I never see you sitting with your

wife or with your children. I never see you talking to anybody in your family. What is the matter?'
He said 'If I talk to my wife, immediately she starts demanding. "There is a beautiful ornament in the shop", or "Better sarees have come", or this and that. Immediately she jumps on my pocket. If I talk to my children, their hands start groping into my pocket. I have learnt that it is better to keep quiet, and remain stiff and have a hard face. It protects you. Then nobody asks for anything.'

And I understood his idea. That is the idea of all the rich people in the world. The person who becomes too obsessed with money is really obsessed with the money because he cannot love. Money becomes a substitute love. He starts hoarding money because he thinks there is no other thing to be happy about. 'Hoard money, then at least you have the money and you can purchase everything.' He even believes that he can purchase love with his money.
He can purchase sex but not love. But then many people think that sex is love. He can purchase bodies, but he cannot have any intimacy with a person. Many people think that to have the body of the other, to possess the body of the other is enough. 'What more is needed? Why bother about anything more?' Many people are interested only in casual sex, not in intimacy, not in going into depth, not moving into a deep dialogue. They are afraid of the deep dialogue because then there is commitment, and commitment brings responsibility. Then they have to be very sensitive, alive. 'Who bothers? Just casual sex is good, and casual sex can be purchased, it is available in the market-place.' The man who is after money thinks that

ALL can be purchased through the money. 'So why bother about anything else? You can have the most beautiful woman, you can have the most beautiful house, you can have this and that...' He thinks that this is going to satisfy him. This never satisfies. Only love satisfies, no substitute can ever satisfy. A substitute IS a substitute; it is pseudo.
Poor people have more love, because poor people have not grown their head so their whole energy revolves around the heart. These are the two centres: either the energy moves into the heart or the energy moves into the head. It is very rare to find a balanced being whose energy moves into both or who is capable of moving energy wherever it is needed -- diverting it. When he wants to have intelligence, he moves, channelises his energy into the head. When he wants to love, he channelises his energy -- his whole energy -- into his heart. This is the perfect man.
But ordinarily people are not so perfect. Either they are hung-up in the head or they are available to the heart.
Jesus' path is of love, hence he worked miracles in poor people, in ordinary people whose intelligence was not yet very developed. But that opportunity could be used: their energy was raw and yet in the heart. They were more like children.
Just as the body matures in fourteen years, so the spirit matures in fourteen generations; that is the minimum limit. It depends on you. It may not grow even in one hundred and forty generations -- you can be very lazy or you can remain unaware. Then you can go on and on for millions of lives and it may not grow. But fourteen generations is a natural time limit; that much is needed.

The spirit is not a seasonal flower: it is like a great cedar of Lebanon. It takes time -- fourteen generations for the tree to grow, to reach to the sky. It is not a seasonal flower that comes within weeks but is gone within weeks too. The spirit means the eternal; the eternal needs time, patience. These fourteen generations are just a symbolic number. Jesus cannot be born before fourteen generations. That state is possible only after a time -- after a few steps have been crossed. And that is so in other dimensions too.

For example, the caveman could not have given us the Platonic Dialogues or the symphonies of Beethoven or the paintings of Leonardo da Vinci or the poetry of Rabindranath Tagore. It was not possible for the caveman to give these things. The caveman could not have given us an Albert Einstein either, or a Dostoevsky or a Picasso. The caveman could not have given us a Buddha or a Lao Tzu or a Jesus. It needs time, and it needs preparation, and it needs a certain milieu in which to grow, only then is Jesus possible.

For Jesus to exist many things are needed; he can only exist in those circumstances. For Jesus to say what he wants to say a certain kind of person is needed who can understand it.

What I am saying to you can only be said now. It can only be said now, not before; it was not possible before. And what I will be saying to you tomorrow will only be possible tomorrow, not today. You have to become receptive, you have to grow. If you are not in a certain state to receive it, it cannot be uttered.

Jesus is the culmination of the whole Jewish consciousness, and the strange thing is that the Jews rejected him. And that

has always been happening. Buddha was the culmination of Hindu consciousness, and the Hindus rejected him. And Socrates was the culmination of the Greek consciousness, and the Greeks killed him. This is very strange, but this has always been happening. Why can we not accept our own culmination? What goes wrong? Why could the Jews not accept Jesus? They had been waiting for Jesus, they had been waiting for the Messiah, for Christ to come. They are still waiting, and the Messiah has already come and gone too. They helped him to go, and they are still waiting for him.

What went wrong? What always goes wrong? Jesus is the culmination of the Jewish consciousness. All the prophets of the Jews that had preceded Jesus were preparing the ground for him to come. That's what John the Baptist was saying to the people. 'I am nothing compared to the person for whom I am preparing the way. I am just a sweeper. I am simply cleaning the path for him to come. The one higher than me is going to come.' John the Baptist and the other prophets were simply preparing the way for this ultimate culmination, for this peak, this Everest. And then the Everest comes, and something goes wrong. What goes wrong? The other peaks start feeling small.

They have all helped. Just think: Everest cannot stand alone if the other peaks of the Himalayas disappear; Everest cannot stand alone. It needs the whole Himalaya to support it, to be there. It cannot rise so high alone -- no peak can rise so high alone. It will need the support of thousands of other peaks -- smaller, bigger, and all kinds. But once the peak has come up, the other peaks start feeling hurt. Their egos ache; it is very painful. And they HAVE supported it -

- this is the paradox -- they have supported the happening of this peak! It could not have happened without them, and now that it has happened, they are feeling very low, depressed. If all the peaks of the Himalayas were to conspire against Everest, it would be very logical. If they crucified Everest, it would be very logical.

That's what happened to Jesus. Once he was there, the Jews, the rabbis, the religious leaders, the priests started feeling very offended. His very presence was offensive; not that he offended anybody, not that he hurt anybody. How could he hurt? -- but his very presence, that Everest-like height, that plenitude, that height -- and everybody looked low and small.

Now Everest cannot do anything about it. It is not arrogant, it is not egoistic, but it is high -- that is certainly so. And every other peak is hurt, feels pained, wants to take revenge. Hence Jesus was crucified. So was Buddha rejected -- thrown out of this country completely. He has become a foreigner in his own land.

And this has been so down the ages, this is so still. And it seems this is going to remain so forever because man is, after all, man. In his sleep, in his egoistic attitudes, this is how he functions.

Jesus' Beatitudes are God's songs through him. Remember, he is just a medium. He is not the author of these Gospels, he is just a messenger. He is simply giving you that which he is receiving.

Now, let us go into these Beatitudes.

AND SEEING THE MULTITUDES,

HE WENT UP INTO A MOUNTAIN:
AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM...

I would like you to go into each word very silently, very sympathetically.

AND SEEING THE MULTITUDES...

the crowd, the mass

HE WENT UP INTO A MOUNTAIN...

These are ways of saying certain psychological things. The multitude is the lowest state of consciousness -- the mass, the crowd. It is dense darkness. It is very dark there, and very deep sleep. When you move in the multitude, if you want to connect and relate with the multitude, you have to come to their level. That is why whenever you go into a crowd, you feel a little bit lost. You start feeling a little bit suffocated. That feeling of suffocation is not only physical -- it is not just that people are around you, no. The suffocation is more psychological, because when you are with people who are very low in their consciousness, you cannot remain an Everest; they pull you down. Whenever you go to the masses you lose something. Hence the need arises for aloneness, for meditation. And in Jesus' life you will find that many times he moves in the multitude -- his work was there, that was his field -- but again and again, after a few months, he goes to the mountains; he goes away

from the multitude, and the crowd, and the crowd-mind, to be with God.
When you are alone you are with God. You can be with God only when you are absolutely alone. And when you are with God you start flying in the sky. The very presence of God takes you up and up. And the presence of the crowds takes you down and down. Only with God can you fly into the sky, can you have wings. With the crowds, your wings are cut. What to say about wings? Even your hands. your legs are cut. You become a cripple, because they are all cripples. You become paralysed, because THEY are all paralysed. And they will never forgive you if you don't live according to them when you are with them.
If you want to work with them. if you want to help them, you will have to move in their world, according to them. And this is tiring, and this is very exhausting.

AND SEEING THE MULTITUDES,
HE WENT UP INTO A MOUNTAIN...

He was staying in a village doing his magical work of transforming people -- blind people were given eyes, and deaf people were given ears; and those who could not walk, who could not grow were made whole, and those who had become dead and dull, they were again rejuvenated, revitalised. But this whole work... and many more people were coming, and a great crowd was surrounding him... he became exhausted, he became tired. Hence the need to go up into a mountain.
Going out is going down, going in is going up. In the inner world, up and in mean the same; out and down mean the

same. When you have to relate with people you have to go out, and when you have to relate with people who are very low in consciousness you have to bend low. That is very tiring.

Jesus, Buddha or Mahavir, all move to the mountains. They go into a lonely place just to regain their height, just to regain their purity, just to regain their own state, just to spread their limbs again. just to be themselves and just to be with God. With God, they start soaring high. With God, you become a seagull, you start soaring high. There is no limit to it. Again you are vital, again you are full of God, again you are like a cloud full of rainwater and you would like to shower. You come back to the multitude where people are thirsty.

People ask me what I go on doing in my room alone. That is my mountain. That is where I can soar high. I need not think about you, I need not commune with you. I need not function through the body and through the mind. I can forget the body, I can forget the mind. I can forget you, I can forget all.

In that moment of utter forgetfulness of all, one is. And that is-ness is immense. That is-ness has a splendour to it. Freshness it is, vitality it is, because it is the very source of life.

But once you are full of that life, you have to share.

So every morning I am back with you, every evening I am back with you. I go on from my mountain to the multitude continuously!

Going to a mountain does not mean really going to a mountain, it simply means going to inner height.Whether Jesus went to a real mountain or not is irrelevant; it has

nothing to do with the Gospel. He may have gone to the mountain, because it was almost impossible in those days to live the way I live. It was impossible.

For fifteen years I also lived like Jesus, moving in the multitude, and it was impossible to get even a single moment alone. I had to go back again and again to my place where I used to live in Jabalpur and I kept myself absolutely alone. Jabalpur was very unfortunate. I would go around the country and everywhere I would meet people -- but not in Jabalpur. That was my mountain. And when I would come to Bombay, or to Delhi, or to Poona, people would ask me why I unnecessarily travelled so much back to Jabalpur again and again. Fifteen, twenty days... and I would have to go back to Jabalpur for three or four days, and then I would again start... It was unnecessary. I could have gone from Poona to Bombay, from Bombay to Delhi, from Delhi to Amritsar, from Amritsar to Srinigar. Why should I first go to Jabalpur and then again after a few days?

Jabalpur was my mountain. There I kept myself absolutely alone. When it became impossible to be alone even there and the multitude started coming there, then I had to leave that place. Alone in my room I am doing exactly what Jesus did.

AND SEEING THE MULTITUDES,
HE WENT UP INTO A MOUNTAIN:
AND WHEN HE WAS SET, HIS DISCIPLES SAME UNTO HIM...

To talk to disciples is a different matter. To talk to the multitude is a different talking to the crowds. I had to create a special class of my own sannyasins with whom I could have a communion of the heart.

When you are talking to the multitudes, first, they are very indifferent to what you are saying -- you have to shout unnecessarily. Second: if they are not indifferent, then they are against -- antagonistic, always afraid and protecting their ideas, always resisting, arguing. That is unnecessary work. And these things that I am talking about or Jesus was talking about are not things that can be argued. No proofs are possible -- only trust. If you can trust me, these things can be explained to you. But trust has to be a very very basic thing to it. If you don't trust me, there is no way to prove anything. Then it is simply a waste of my time and your time.

To talk to disciples is a different thing. To talk to disciples means that the other side is receptive -- not only receptive but immensely welcoming. You are welcome, the other side wants you to come in, the other side wants to become a host to whatsoever you are saying. The doors are open, the windows are open for you to become a breeze, or sunlight, and enter into their beings. They are not afraid, they are not defending, they are not arguing; they are ready to go with you wholeheartedly to any unknown dimension.

To talk to disciples is not a kind of discussion or debate -- it is a dialogue. It is as much a dialogue as it is when two lovers talk to each other. The disciple is in love with the Master, the Master is in love with the disciple. There is deep love flowing. That love becomes the bridge, and then

great truths can be explained, conveyed, almost materialised.

... AND WHEN HE WAS SET, HIS DISCIPLES CAME UNTO HIM:
AND HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING...

From the multitude he has escaped, but not from the disciples. To the disciples he is available. He can fly with God and the disciples can fly with him. Maybe they are not so expert at flying, but their readiness is there. And that is the only thing that is needed, the most essential. Maybe they cannot go to the very heights alone, but trusting the Master they can follow -- they can follow to any length, to any extreme they can go.
The Master flies with God, the disciple flies with the Master. The disciple cannot see God yet, but he can see the Master, and through the Master he can feel God. That's why the Master becomes almost a God to the disciple. He is. By and by, the closer the disciple comes to the Master, the more and more he will see that the Master is an emptiness or a mirror in which God is reflected. Sooner or later, he himself will become an emptiness, a mirror, and will be able, in his turn, to help others.

... HE OPENED HIS MOUTH, AND TAUGHT THEM, SAYING,
BLESSED ARE THE POOR IN SPIRIT:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

This is one of the most fundamental statements ever made. Many other Beatitudes will follow, but nothing to be compared with this. It is exceptional, it is extraordinary. And the beauty is 'Blessed are the poor in spirit, for theirs IS the kingdom of God.' In other Beatitudes he will say: '... they SHALL inherit the earth.' But in this he says '... for theirs IS the kingdom of God.'
The 'poor in spirit' means exactly what Buddha was saying to Sariputta: nothingness. Ego makes you feel that you are rich, that you are somebody, this and that. When the ego disappears and you are a nobody -- that's what Jesus means by 'poor in spirit'.
Buddha's word is more sophisticated, philosophical.

Therefore, O Sariputta,
Form is nothingness
Nothingness is form.

Jesus' words are simple, unsophisticated. And it is natural. Buddha was the son of a great king, Jesus is the son of a carpenter. For many years he was just working in his father's workshop bringing wood, cutting wood. He knows the ways of the simple people, the woodcutters, the carpenters.
He says: Blessed are the poor in spirit -- those who know that they are nothing, those who know that their inside is just empty, there is no self, no ego, no claim, no word, no knowledge, no scripture -- just emptiness, pure sky, spaciousness. 'Blessed are the poor in spirit for THEIRS is the kingdom of God.' It is theirs RIGHT NOW! It is not said that they 'will have', there is no postponement, there is

no time element involved. If you are nothing, THIS very moment you are God. If you are nothing, you are God! Between nothingness and God, there is no gap to be crossed -- there is no gap. From one side it is nothingness, poverty of spirit, from the other side it is the kingdom of God.

A very paradoxical statement: Those who are poor -- they will become kings; and those who think they are kings -- they will remain poor. Lose if you want to gain; gain if you want to lose. Possess if you want to remain a beggar; dispossess if you want to become a king. Don't possess anything at all -- not even yourself. That's what is meant by 'poor in spirit'. Theirs is the kingdom of God here and now, right away. It is not a promise for the future, it is a simple statement of truth.

The other Beatitudes are not so deep. If this is understood, then there is no need to read ahead. If this is not understood -- and this must not have been understood, that's why Jesus continues -- then he makes the truth more diluted, understandable.

Then he says

BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

Now the future comes in. The disciples have missed, otherwise there would have only been one Beatitude because it contains ALL. There is no need to elaborate it. Jesus has said everything. This is his ultimate sutra. But he must have looked around into the eyes of the disciples, and

he must have seen that they had not been able to understand it -- it is too high. He has to come a little lower, he has to bring the future in.
The mind can understand the future, the mind cannot understand the present. The mind is absolutely incapable of understanding the present. If I say to you 'Right now you are Buddhas and Christs' you listen to me but you say 'What are you saying? I -- and a Buddha? and just last night I was gambling. And, Osho, you don't know me, I am a smoker. Or sometimes I even take hashish. You don't know me, I am a sinner. And what are you talking about? I know myself better. I am not a Buddha, I am the worst sinner in the world.'
So you can listen to me if I say 'You ARE a Buddha right now. Nothing is missing, nothing is lacking.' You listen out of politeness, but deep down you say 'Nonsense!'

Jesus has said the ultimate.

BLESSED ARE THE POOR IN SPIRIT:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

This can be compared to the sutra Buddha gave to Sariputta, when he said: This is the unique mantra, this is the incomparable mantra. There is no other mantra higher than this: GATE, GATE, PARAGATE, PARASAMGATE, BODHI SVAHA: Gone, gone, gone beyond, gone altogether beyond. What ecstasy! Alleluia!
And he says this is all, condensed into one small mantra. Just like that is this mantra:

BLESSED ARE THE POOR IN SPIRIT:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

Right now, here-now, this very moment. Be a nobody, and have all. Be a beggar and become an emperor. LOSE and possess.

He must have looked around -- the arrow had not reached the target. The disciples had saved their hearts. They just went out of the way of the arrow; it passed them by. it went above their heads. Jesus had to come low -- he brings in the future.

Future means bringing mind in. The mind can understand means and ends, the mind can understand cause and effect: 'Do this and this will happen.' But remember, it 'will' happen -- it will be in the future. You put the seed in the soil and one day it will become a tree. 'Perfectly true' the mind says. 'I can understand it. There is process: step by step the tree will come up.' If you say 'Put the seed there... and look! behold! the tree is there!' it will say 'Are you a magician or what? Only magicians can do that.'

The first statement is very magical, the mind cannot figure it out; it cannot reckon what it is. The mind can understand division, duality, cause and effect, past and future, this and that, here and there. The mind divides -- and then the mind is at ease. It says 'Perfectly okay. Be righteous, and you will get that. But there is going to be a time gap, and you have to prepare, and you have to do many things.' The mind is a doer.

BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED.

Jesus says: Okay, then be like small children who are helpless. The child just cries and weeps for the mother, and the mother runs to the child. When the child is in misery, the mother comes to comfort. So mourn, let your prayers be cries of helplessness. Remember, the definition of a prayer is: meditation through tears, meditation with tears. When the tears are your meditation, it is prayer, When meditation is with love, and you think about yourself as a lost, small child, and existence is a mother or a father... that's Jesus' approach. He says: Then pray, cry out of your helplessness and the help will come and you will be comforted.

BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

And become simple, humble, meek; don't be arrogant. Now listen to the difference. The first was 'poor in spirit'. It does not say be humble, because in humbleness a subtle ego remains. You have the idea that 'I am humble' -- the 'I' is there. First you were thinking 'I am very great', now you think 'I am very meek'. But 'I am' is still there; the 'I' still continues.

BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH.

So, a little barrier, that's why it is in the future. You cannot be right now. That small barrier of humbleness, meekness will go on surrounding you, and will go on dividing you from the truth.

BLESSED ARE THEY
WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS:
FOR THEY SHALL BE FILLED.

Now do good works, be virtuous and God will come and fill you.

BLESSED ARE THE MERCIFUL:
FOR THEY SHALL OBTAIN MERCY.

Be merciful, be.compassionate. Whatsoever you want that God should give to you, you give to the world -- to God's world. That's the law.

BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.

Even with purity... some distance.
Poverty is ultimate. In purity, there is still some ego: 'I am pure, holy, sacred, holier-than-thou', and things like that continue. The sinner is one who claims the ego -- gross ego. The saint is one who claims the subtle ego: holiness. And the sage is one who claims not. The sage is one who says simply 'I am nobody, a nothingness.' And it is not just a saying, he knows it; existentially, he knows it.

BLESSED ARE THE PEACEMAKERS:
FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.

BLESSED ARE THEY
WHICH ARE PERSECUTED FOR RIGHTEOUSNESS'
SAKE:
FOR THEIRS IS THE KINGDOM OF HEAVEN.

REJOICE, AND HE EXCEEDING GLAD:
FOR GREAT IS YOUR REWARD IN HEAVEN:
FOR SO PERSECUTED THEY
THE PROPHETS WHICH WERE BEFORE YOU.
YE ARE THE SALT OF THE EARTH...

Jesus says 'Rejoice!' But this rejoicing is not the ultimate rejoicing, it is a desire, because great will be the result in heaven. There is a desire to attain something, to achieve something. If you don't have any desire -- not even the desire for God, not even the desire for heaven -- then RIGHT NOW you are kings, right now the kingdom of God is yours.

And Jesus says to his disciples

YE ARE THE SALT OF THE EARTH...

Now it is very absurd, looks absurd. Those were poor people. Somebody has been a carpenter, somebody has been a shoemaker, somebody has been a fisherman -- people like that. And Jesus says to them 'Ye are the salt of the earth...' And he is right, although he looks absurd. They were not kings, great emperors, viceroys, lords, rich people -- they were not. But why does he says that 'Ye are the salt of the earth'? -- because whosoever knows a little bit of

God is the salt. It is because of these few people that the earth remains meaningful, that there remains some significance that there is some taste in life and some joy. And the same I say to you: You are the salt of the earth, because whosoever has started moving towards God has started moving towards joy. And when you move towards joy, you help the whole world to move towards joy, because you are the world.

REJOICE AND BE EXCEEDING GLAD...

because

YE ARE THE SALT OF THE EARTH:
BUT IF THE SALT HAVE LOST HIS SAVOUR,
WHEREWITH SHALL IT BE SALTED?
IT IS THENCEFORTH GOOD FOR NOTHING, BUT BE CAST OUT,
AND TO BE TRODDEN UNDER FOOT OF MEN.

I say unto you too: You are the salt of the earth. You are the spearhead of the future evolution of man. You sannyasins are carrying the seeds of the future. Rejoice! And become more and more salty, more and more full of God.

I Say Unto You, Vol 1
Chapter #2
Chapter title: Come out of your Mind
22 October 1977 am in Buddha Hall

Question 1
WHAT AM I TO DO WITH THE JESUS I THOUGHT I KNEW AND LOVED FOR SO LONG?

The question is from Ma Deva Chintana. She has been a nun. She has suffered enough by being a nun, and suffered for sins she has never committed.
To be a nun is a kind of masochism, a kind of self-torture inflicted upon oneself in the name of Jesus, in the name of Buddha -- only the names differ, the torture is the same. And when you are torturing yourself, your relationship with Jesus or Buddha or Mahavir is going to be pathological. Relationship is healthy only when there is joy, when there is celebration, when there is full acceptance of life and all that it brings.
When there is denial, rejection, and you are cutting your vital parts, and you are destroying yourself, the relationship is not really a relationship. You are in love with your misery, and you call your misery Jesus. Never be in love with your misery. If you are in love with your misery, then wherever you are you will be in hell. To be healthy means to be in love with joy. Even if sometimes misery happens, it is unnatural. It has to be lived, but it is accidental, it is not natural. Joy is natural.
Around Christ all kinds of pathological people have gathered together down the ages. In fact they are not in love with Jesus, they are in love with the cross. That's why I call Christianity 'crossianity'. It has nothing to do with Christ -- Christ is just a symbol -- the real thing is the cross, the death, the suffering that Jesus went through. You are in

love with that. But mind is very cunning; it can always rationalise its prejudices. It can always find arguments, reasons to support its own prejudices.
Now, about poor Chintana... I feel sorry for her, and she is in a kind of turmoil here. It is bound to be so. Here, the whole message is 'Alleluia'; the whole message is of ecstasy, love, joy; 'celebration' is the key word here. And for many years she has been a nun, so her whole past is against the present. But if she goes on thinking that she has been in love with Jesus, then it will be very difficult for her to drop her misery, because how to drop Jesus? And Jesus is so beautiful, how can one gather courage to drop Jesus? There is no need either. I am bringing you a healthy Jesus. I am bringing you the real Jesus.
The real Jesus Was never on the cross, only the body was on the cross. The real Jesus never died, the real Jesus cannot die. You cannot die, nothing ever dies. That which dies was not really part of you. The non-essential dies, the essential continues. Nobody can kill you -- I mean you, not your body. Your body can be killed. But you are so much identified with the body that when you see Jesus on the cross, you think JESUS IS on the cross.
Not for a single moment was Jesus on the cross. He cannot be -- he knows himself There is no way to crucify him. That is the hidden meaning of the phenomenon of resurrection: He resurrects because, in the first place, he has never died. If he had died, then there would have been no possibility of resurrection. Only the body, the outermost shell, has been killed. But because of this -- this cross, this death, this suffering, this martyrhood -- Christianity became obsessed with death, became very morbid about

death. And people are very much afraid of death, frightened, scared. The more afraid they are, the more frightened they are, the more the cross becomes very significant.

A Krishna playing his flute does not look real. Who can play the flute in this ugly life, on this miserable earth where people are killing each other, exploiting, oppressing? Where human beings exist only in the dictionary, in the language?

Just the other day I was reading about Adolf Hitler's concentration camps. In one concentration camp forty-five lakh people were killed, murdered, gassed. But they made good profit out of it. That was the real thing in it. The hair was sold, the bones were sold to the glue factories, the eyes were sold, everything was sold. Papers have been found, correspondence has been found in which factories were haggling over the price. And the officers... they were haggling about human being's hair -- how much they were going to ask. 'When they are killed, how much are you ready to pay for their bones...?' Hitler was doing business with death, through death. It was a good going concern. They were giving almost nothing for the prisoners to eat. It was very cheap, and within two weeks the prisoner would be gone. Just two weeks they had to wait. So the cost was very low and the price was very good. The hair was going to the wig-makers, the bones were going to the glue factories, and so on and so forth.

How can one play the flute here where Adolf Hitlers exist, where Hiroshimas happen? Krishna looks like a dream. Christ looks very real. But let me tell you that Christ was also playing on his flute when he was on the cross. The

flute continues -- it makes no difference whether in life or in death the flute is eternal. Let me tell you that Krishna is more real! And the Christ that you have created is more or less a figment of your mind. You don't know the real Christ.

So listening to me, it is going to be difficult for you, because I will be revealing a totally different Christ that you are not acquainted with. You have a Christ preached by the priests to you. You have a Christ painted by the Vatican. You have the Christ visualised by so many hysterical saints.

There has been a long tradition of pathology in Christianity. The Christians say Jesus never laughed. Now this is utter nonsense! I say to you that Christ laughed his whole life; only he can laugh. Who else? But Christians say he never laughed. They want to depict him very sad, very burdened. They project their sadness onto Jesus, they project their misery onto Jesus. Jesus becomes a screen, and you go on projecting your mind onto him. Jesus laughed, enjoyed, loved. If you go into the Gospels without your prejudices, you will find it. How can you think otherwise about a man who was having parties, eating well, moving with women, drinking -- yes, wine was not unknown to him, he loved it. He was a very very happy man. A man who drinks, eats well, loves eating, loves friends -- it is impossible to conceive that he never laughed. But Christians have depicted Jesus according to their own projection. The projection is of their misery. And then Jesus becomes just an excuse to be sad, to be miserable. That's why in the church there is no laughter, no joy, no celebration.

Churches have become graveyards. And it is not accidental that the cross has become the symbol. It should not be the symbol.

I can understand your difficulties, particularly Chintana's difficulties. She says: WHAT AM I TO DO WITH THE JESUS I THOUGHT I KNEW AND LOVED FOR SO LONG?

You have not known Jesus.

Through me there is a possibility to know Jesus. If you are courageous enough, you can know Jesus for the first time. Because you can know Jesus only through a man who has attained to Christ-consciousness. A Krishna can be known only through a man who has attained to Krishna-consciousness. And they are the same thing: Krishna-consciousness. Christ-consciousness, Buddha-consciousness -- the transcendental.

You cannot understand Jesus through a priest. He himself has not known. He has read, he has thought, he has contemplated, he has speculated, philosophised. Yes, he has a very cultivated mind, he knows the scripture; but to know the scripture is not to know Jesus. To know Jesus you will have to know your innermost nothingness. Without knowing it you cannot make anybody else acquainted with Jesus.

You have an opportunity here to come in contact with the reality that was there two thousand years before. The window is open again and you can enter -- you can have a glimpse at least. But if you go on carrying your ideas about Jesus, then it will be difficult. Then, rather than entering through me and coming to know Jesus, you will start

condemning me and you will remain surrounded by your own ideas. And you can always find reasons.

It happened in Montreal -- it can happen only in Montreal. Two nice looking young men were walking down the street, hand in hand. There was a married couple in front of them, arguing. One of the men squeezed the other's hand and said 'See, dear, I told you mixed marriages don't work.'

You can always find the argument. Now the marriage between a man and a woman is a 'mixed marriage'. 'How can it work? Marriage between a man and man can work, it is homogeneous.' The homosexual can find that argument. If you have a certain prejudice in the mind you can always find support. The world is so big that it supports all kinds of things. And what can your idea of God, or Christ, or Krishna be? You don't know even yourself, Chintana. Not knowing yourself, how can you know Jesus? And whatsoever you know is going to be wrong. It will be guesswork more or less, and guesswork done in immense ignorance.

It is like painting a picture of Jesus on a dark night when there is no light. And you have never seen him, and you have never touched colours, and you don't know how to paint, and the night is dark and not even a single candle is there. And you go on painting, and you don't know how to paint, and you don't know how to keep the brush in your hand, and you don't know how to mix the colours, and you cannot see which colour is which -- the night is so dark. And you go on painting. And in the morning when you see, you say 'This is Jesus.'

It is all guesswork in deep ignorance. Whatsoever man has thought of God is just guesswork. If you are honest you will not be interested in any guesswork. God cannot be guessed at -- he can be known but not guessed at. How can you guess at God? How can you imagine God? There is no way to do it. And whatsoever you do is going to be wrong. The best way is not to guess but to drop all prejudices that you have been taught and conditioned for. Become a pure nothingness, a mirror, that's what meditation is all about. In that nothingness your eyes open for the first time. You start seeing that which is.

Two goldfish were swimming around and around in a glass bowl. One announced crankily that he had become an atheist.
'Fine, fine' scoffed the other. 'Now just explain to me who changed the water in this bowl?'

Now a goldfish in a bowl thinks that God changes the water. Your guesswork about God cannot be more than that. That's why people say -- if you say to them there is no God -- they will say 'What are you talking about? Then who created the world? Who changed the water?' Stupid ideas, because God is not the cause, and the world is not the effect. God has not created the world. If he has created this world, then that is enough proof that he is absolutely mad: that will prove only this, nothing else.
God has not created the world. God is not really a creator. It will be far better to say that God IS the world. God is not the creator but the creativity. The flower opening is God. Not that God is standing there and opening it -- not separate

from the flower and forcing the petals open. God is the flowering. The star shining in the night... not that God is pouring oil into it, or some fuel, and running it and managing it somehow; God is that light. Not that God has created you; you are that. The Upanishads say TATTWAMASI: thou art that. They are far closer to the truth.

In the East we have always depicted God as a dancer, not as a creator -- God as Nataraj, the Master Dancer. Why? There is something immensely meaningful in that concept. God is not the painter, because when the painter does a painting, the painting becomes separate from the painter. When the painter has finished with the painting, the painting has its own existence. The painter may die, the painting can live. And when the painter has finished the painting, it may be a beautiful painting, but it is dead because the painter cannot put his breath into it. That is not possible. He cannot pour his vitality into it, his life into it. The painting may be beautiful but a painting is a painting -- it is dead.

God is not a painter, God is not a potter; God is a dancer. What is the meaning of it? In dance, the dancer and the dance are one, they can never be separated. That is the beauty of the dancer. The poet is separate from the poetry, the potter is separate from his pottery, the painter is separate from his painting, the sculptor is different, separate from his creation, and so on and so forth. Only the dancer is not separate. The dancer is the dance. And when the dancer is really in the dance, there is no dancer in him, all disappears. It is just pure, vibrant energy, it is just pure energy dancing. There is no ego in it. The dance comes to

perfection when the dancer dissolves into it. But the moment dance stops... then you cannot find dance anywhere, it is not separate from the dancer.

And one thing more: the dance cannot exist separate from the dancer, and the dancer too cannot exist separate from the dance. When you say that this is a dancer, and if he is not dancing, your description is not right. A dancer is only a dancer while in dance, otherwise he is no more a dancer. Then it is a linguistic fallacy that you go on calling him a dancer -- because 'Yesterday he was dancing.' Then yesterday he was a dancer. Or 'Tomorrow he will dance again.' Then tomorrow he will be a dancer again. But right now if he is not dancing, then he must be somebody else. If he is walking, he is a walker; if he is running, he is a runner; if he is sitting, he is a sitter -- but not a dancer. Dancer and dance exist together. In fact, they are not separate. God is not the creator of the world. God is its creativity, its very soul. He is in the trees, and in the rocks, in you, in me -- he is everywhere, he is all. But to know this God you will have to drop guessing. Because when he is inside you what is the point of guessing? Why don't you go in? Why don't you close your eyes and travel inwards? Come to a point where no thought exists and you will know what God is. And to know God is to become Christ. And by becoming Christ, you will know what Christ is. By tasting Christhood, you will know what Christ is. How can you have any idea of Jesus? That idea will be Catholic, will be Protestant, will be this or that. That will be your idea, and your IDEA IS the barrier -- beware of it. All your ideas have to disappear. Your mind has to cease for Christ to be.

So it will look very paradoxical. I am saying if you are not a Christian, not a Hindu, not a Jain, not a Buddhist, then only will you know what truth is. By being a Christian, how can you know Christ? Your very Christianity will be a barrier. By being a Buddhist you cannot know Buddha. Your ideology will function as a wall, a China Wall. Drop all ideologies, and don't be a nun.

She is no more a nun, she has become a sannyasin now, but deep inside she still is. When she comes to me, I can see two personalities together, split. When she comes to me, a part of her being is with me -- she has taken the jump and become a sannyasin -- but I can see the Christian is still there and very strong. And there is every fear that when she goes back to Australia, she may again get into the old nonsense. I am not yet certain about her, because the Christian is very strong there. She has devoted her life in a certain way, she has lived in a certain way with very wrong notions. Anti-life she has been, and now I am trying to bring her back to life. I am calling to her just as Jesus called to Lazarus 'Come out, Lazarus!' -- and he was dead. But Lazarus Was a beautiful man -- he came out!

People always think Jesus did the miracle. My idea is that Lazarus did the miracle. Anybody can call... that is not the point! The point is that Lazarus came out, and he had been dead for four days, and nobody believed that it is possible now. When Lazarus died, Jesus was not in that town. But he was a follower, and Lazarus's two sisters were Jesus' followers, so those two sisters sent a message. 'Come as immediately as possible. Your beloved disciple is dead. You can save him, you can still bring him back.' Jesus came in his own leisurely way -- not with the American

rush -- he came easily, the way he was to come. Four days he took. He was not very far, maybe just in the neighbourhood, the other village. He came. The sisters had become very very depressed. And when he came, the body had started stinking. They had put it in a cave, because the message had come that Jesus was coming, 'So wait. Don't bury the body, keep it.'

When Jesus came, those two sisters started crying and weeping and they said 'You are late... too late! Now what Can be done? The body has started deteriorating. It is stinking! Nobody can go near the body. Now it is so difficult. How to bury it? because nobody wants to go into the cave and take the body out. Even from outside it is stinking!'

Jesus said 'Don't be worried. Let me go to the cave.' They went, and the whole town gathered, and the body must have been stinking because Jesus also did not enter.

He called from the outside. Is this a way to call? Somebody is dead and just from the outside you are calling 'Lazarus, come out!'? Lazarus was a miracle man. He came out!

He said 'Yes sir, I am here.'

This is a parable, this is not a historical fact. This is how the Master calls the disciple -- out of your death, out of your stinking cave where you are just rotting and rotting and deteriorating, every day deteriorating. He calls you out of your death.

And so I call to Chintana, 'Come out of your mind!' Because mind is death, because mind is time. If you live in the mind, you live in death. If you drop the mind, you live in eternity, deathlessness. And that's what religion is all

about. Christianity, hinduism, Buddhism -- these are just names for the same process.
A great opportunity is here. Chintana can drop her life-negative attitudes. To be a nun means to be against life. And to be against life means to be against God, because life is God. To be against love is to be against God. To be against your body is to be against God, because it is God's body. It is his temple, his shrine; he has chosen to reside in it. Don't destroy it, don't be against it.
My approach is absolutely life-affirmative. And I call this religious approach 'yes-saying' -- saying yes to all. Jesus was able to say yes even to death, and you are not even able to say yes to your life. Learn first to say yes to life, then one day that pinnacle, that consummation, that fulfilment also happens when you can say yes to death too -- because you have learned to say yes, and you have enjoyed saying yes. and you have seen how beautiful it is to go on saying yes.
Remember, the ego always says no. The no is the way of the ego. That's why when children start saying no, know well they are starting becoming egoistic. At a certain stage the child starts saying no, and starts enjoying saying no. Whatsoever you say, he says 'No!' No-saying comes easily at a certain stage. Why does he say no? -- because he has to create the ego.
And only through the no is the ego created. Say no more, and more ego is created. Say yes more, and ego starts dispersing. If you have uttered a deep yes to your total life -- with no reservations -- then the ego disappears. In that yes is your prayer. But first one has to learn to say yes to life,

only then can you say yes to death. How will you be able to say yes to death if you cannot even say yes to life and joy? Never be a nun, and never be a so-called monk. This is an ugly state, pathological, neurotic, hysterical. But why has this been chosen down the ages?

There is a certain trick in it, a strategy. The nun is taught to say no to her body, no to her sex, no to her love, no to all relationships, so all doors are closed. She cannot say yes to any life experience. Then, naturally, her yes-saying heart feels very suffocated, prevented from every door and window. In that state of suffocation she starts saying yes to Christ, because one HAS to say yes. But this is a pathological yes, this is not real. It is coercion, it is violence.

Do you follow me? When you don't say yes to anything, it is as if you are in a desert. You are lost and you cannot see any oasis anywhere, and for days you have been thirsty and thirsty and thirsty. And the thirst becomes absolute. Then you can even drink your own urine. People are known to have done that. They can drink the urine of the camel. They can kill the camel and drink the water that he reserves in his body. Nauseating! But it can be done. When there is no possibility of any other water, and you are thirsty, and the thirst goes on becoming fiery, intense, then you can drink anything -- the dirtiest water, and you can drink it as if it were the water of life.

You need not be a Morarji Desai. You can drink your urine without being a Morarji Desai if you are in a desert. And then you will understand his idea that urine is 'the water of life' -- but only in a desert... unless you are neurotic. Now he is trying to do two things in India. One he has started:

that is prohibition. First the country has to go through prohibition. And the next step -- logical step -- will be to start forcing people to drink their urine, because that is the water of life.

You need not be a Morarji Desai. If you are lost in a desert you will start drinking anything. When you are hungry and you cannot get food, you will eat anything. Then you will not and cannot be very choosy. You cannot say 'Where is the menu?' -- those things will look like nonsense. If you are hungry in a desert, you don't ask for the menu. Whatsoever is available -- whatsoever, and you will jump on it.

Say no to sex, so that you are sex-starved -- sex goes on accumulating in you. You want to love somebody and that is not possible. Love is not possible. You cannot love any human being -- that door is closed. And your love capacity is just like a thirst: it goes on accumulating. You start loving Christ, and then it is pathological.

Nuns have been known to report that Christ comes in the night and makes love to them, that he comes and fondles their breasts. Nuns have been known to have become pregnant because Christ made love to them. Of course their pregnancy was nothing but hot air, but the stomach... It was found to be a false pregnancy. But the idea... These are pathological states.

When your love is starved, naturally only one direction is left open. It is as if all the doors are closed, only one hole is left open, and the house is on fire. Then you will not think of propriety, you will not think if it is proper to get out of the house through this hole. You will get out of the house. Any hole will do.

This is the situation that has been created for monks and nuns. Starve their love, and their love has to become focused on Jesus. But this is coercion. This is not conversion. This is not transformation. This is a very ugly state of affairs.

My own approach is just the opposite. I say: Make love as much as possible. Make a celebration as much as possible. Let Jesus enter from joy. You love a woman, you love a man, you love so deeply that one day suddenly you start feeling the depth of the man or the woman. And that depth will be the door of Jesus, or Krishna -- or whatsoever name you want to give to it. Love deeply, so deeply that the body of the beloved disappears, that the mind of the beloved disappears, that even the self disappears. Love so deeply, go so deeply into each other, that one day you are just two skies, utterly clean and virgin, interpenetrating each other. In that very moment you will know that your beloved has become the door.

Celebrate. Let God come through celebration, and then you will have a health, a wholeness. I call that holy.

Nuns and monks are unholy people. They need psychiatric treatment; their minds are not in harmony. They cannot be in harmony because they have taken such an ugly course, unnatural, perverted.

So listening to me, this question is going to come to you again and again. Let it be very clear from the beginning. I am bringing to you a totally new Jesus, a far truer Jesus than the Vatican has given to you. And I want Jesus to come to you through life, through love, through light -- not through perversion, not through repression.

Question 2
THE GOSPELS PROVIDE NO TECHNIQUES FOR DEVELOPING A LOVING HEART. THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE. PERHAPS THIS IS WHY THE CHRISTIAN MESSAGE HAS ALWAYS SEEMED LESS PRACTICAL THAN, SAY, BUDDHA'S.

The question is from Prem Nirvan.
First, love is not based on any techniques. The path of love knows no techniques, that's why in the Gospels no techniques are given for developing your love.
The path of intelligence, gyana yoga, the path of knowing, of course has many techniques. Meditation is a technique. Intelligence moves though techniques. Intelligence always creates technology. If intelligence goes into science, then it creates technology. If it goes into spirituality, it creates Yoga, Tantra -- they are also technologies for the inner being. Intelligence is technological. It always finds out ways, shortcuts and how to do things more efficiently. Wherever you apply intelligence you will find better ways to reach the goal -- faster, speedier, with less inconvenience, with less cost -- that's what intelligence is. But the path of love, bhakti yoga -- and Jesus is a BHAKTA, a devotee -- knows no techniques. Love is not a technique. Please remember it: Love is not a technique and cannot be a technique, and if you bring technique into it, you will destroy love. That's what is happening in the West. There are many love techniques available in the West. Everybody is learning from books how to make love, and how to make love more efficiently, more skillfully, and

how to have greater orgasms, and all that. Now, all these things available -- many books are available -- are making people incapable of being in love.

There is a problem to be understood. If you are too interested in technique, you will not achieve orgasm. Impossible, because your whole concern will be the technique -- how to do it. If you become too interested in Vatsayana and his love postures, then you will be doing a kind of gymnastics, exercises. But love will disappear. Love needs no technique. Can't you see? Animals love, birds love, trees love, and if you have eyes to see, the whole existence is love energy. But there is no technique. It is natural, it is spontaneous. Technique is against spontaneity. Love is not a technique but spontaneity. It needs only that you drop your being into the heart. Through the head there is no way towards love, it is through the heart. And remember that the heart is capable of moving into love from the very beginning.

It is just like a rose flower opening. You need not open it, it has the capacity to open. That capacity is built-in, it is intrinsic. Of its own accord the rose flower opens -- so opens the heart. The heart needs no training. If you give training to it you will destroy it, because through training you will destroy the spontaneity.

That's why in the Gospels, Nirvan, no techniques are given. Techniques cannot exist on that path. Buddha appeals to you. Every day Buddha is gaining more and more followers in the West, because the West has become very very mind-oriented. Intelligence has become predominant in the West. The West has become technological about everything. So when you read about Buddha or Patanjali or Vatsayana, it

has immense appeal; it simply fits with you. Your whole being says 'Yes! It must be so!' You are ready to accept Buddha, Patanjali, Mahavir.

The grip of Christ is lessening on the West. The reason is that the West no longer goes through the heart; it bypasses the heart. People are Christian because they are born Christians, but the appeal of Christ is every day becoming less and less and less. Buddha will fit better. Patanjali even more. Immediate appeal will be there because there is logic, there is intelligence, and there is a clearcut path -- what has to be done.

Love is not a doing. It is a happening, it is a trust, not a technique.

Jesus says: Love God. If you can love, then there is no problem. If you cannot love, then Jesus is not the way for you. Then you will have to search for Buddha. On the path of Buddha, love is non-existent; emotion, sentiment, love -- these are non-existent. Buddha says: Those who are very very emotional and loving have to find other ways. My way is not their way.

Do you know that for many years Buddha was very resistant to initiating women? He rejected it again and again. Many times appeals were made to him, 'Why don't you initiate women?' And he would say 'No. My path is the path of intelligence, not of love, and if women are allowed to enter it, they will destroy my whole thing.' When too much pressure was put on him -- he was a very very democratic man and he understood that it was not right to deprive women -- he finally, but very reluctantly, agreed. The day he initiated women he declared 'My path was going to remain pure for at least five thousand years. But

now I can only hope for five hundred years, not more than that.' And that's exactly how it happened.
Through the entry of the woman, Buddhism started changing its character, because the woman brings love. Once Buddha was gone, the whole quality of Buddhism changed; it became absolutely the opposite. If Buddha comes back he will not be able to recognise the Buddhism that is prevalent in China, Burma, Thailand. He will not be able to recognise it, because its whole quality has changed. Now Buddha is thought to be the God, and people are praying to him -- and his whole life he was saying that prayer is nonsense, only meditation will do. He was utterly on the path of intelligence; prayer was meaningless. And he was saying 'There is no God, so to whom are you praying? It is crazy.' And he was saying that 'Nobody can help you except yourself.'
The last message on his deathbed was... Ananda, his chief disciple asked 'Bhagwan, give us your last message.' And he said 'Ananda, APPA DIPO BHAVA: become a light unto yourself. There is no other light, so don't look into the sky, don't look at me. There is no other light. Be a light unto yourself. Your own intelligence has to become your light, depend utterly upon yourself -- no other dependence, no shelter anywhere, no refuge.'
He was one of the most intelligent persons born on the earth, but soon, once he was gone, the quality started changing. And it is a surprise of history that Buddhism became the source of Tantra, the source of love techniques. Buddhism became the source of love techniques. It is utterly against Buddha. There is no relationship between them, but it had to be so. Once women entered -- they came

in great crowds, and they have a very loving heart so they can fall into anything very easily -- soon the proportion between men and women was one to four. One man to four women -- they predominated. And with them came love, tenderness, softness, femininity, receptivity. With them came everything that Buddha was holding out against. The quality changed: Buddha became a God, was worshipped and prayed to. Temples were erected, images were built, and all that which Buddha was saying was not possible on his path entered and bloomed.

I am not saying that something went wrong. Nothing went wrong, because so many people attain through love. But Buddha's purity was lost. His absolute grip on intelligence was lost. The path became more and more the meeting of the opposites.

To me, it is very good. Nothing like this has happened on Jesus' path. Nobody has come on Jesus' path who would bring intelligence and the path of intelligence into it, no. Nothing has happened like that. Jesus' path has remained more pure in that way. It is the path of prayer, of love -- love of the whole existence, love of God -- God simply means the whole. You will not find any techniques there. If you are looking for techniques in the Gospels, you are looking in the wrong place. Look for techniques in Patanjali's YOGA SUTRAS, look for techniques in VIGYAN BHAIRAV TANTRA: look for techniques somewhere else. Jesus is a lover.

If you can love, nothing else is needed. If you cannot love, you cannot be helped on that path. Then forE~et about it, then it is not for you.

The problem is arising... Nirvan wants to love and cannot love, so he wants to find some techniques. But love never happens through techniques so you are asking for the impossible. Nirvan, follow the path of intelligence. If Buddha appeals to you, there is no problem . Forget about Jesus! Buddha will do.

THE GOSPELS PROVIDE NO TECHNIQUES FOR DEVELOPING A LOVING HEART -- because there are none.

THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE.

There, Nirvan, you are absolutely wrong. The Gospels are difficult only for intellectuals, not for ordinary people. Jesus moved with ordinary people; he was very against intellectuals. He was all for the ordinary people. His whole disciplehood came from the very ordinary people, because the ordinary people have more pure a heart, naturally. The intellectuals lose their heart, they become hung-up in the head. They THINK about love, but they cannot love. Even sometimes when they say that they are in love, they only THINK that they are in love.

Love is not possible through the head. It is as impossible as somebody trying to see through the ears, or to listen through the eyes. You cannot listen through the eyes, and you cannot see through the ears, because they are not meant for it.

Intelligence is not meant for love. For that a different faculty exists in you -- the heart. The intellectual is trained for the head; the school, the college, the university -- they all train for the head. The more and more clever, intelligent, calculating you become, the more and more difficult it

becomes to love. That's why Jesus moved with ordinary people, because ordinary people are extraordinarily loving people. The so-called extraordinary intellectuals are very ordinary lovers.

So how can it be that you say THE GOSPELS ARE ALSO TOO DIFFICULT FOR ORDINARY PEOPLE...?

No, sir, they are not. If they are difficult for you, that simply shows that you are difficult for them, that you are too much in the head. From the head the Gospels cannot be approached. Through tears, yes. Through logic, no. Through dancing, yes. Through singing, yes. Through chanting, yes. But through argumentation, no. You must be approaching in a wrong way. You must be bringing your head into the Gospels.

They are very simple phenomena -- like flowers, like rivers. Jesus lived with ordinary peoPle. He is the past Master of how to relate to ordinary people. Buddha lived with extraordinary people -- great scholars, great intelligent people, poets, philoso-phers; his atmosphere was that of intelligence. Jesus walked with the fisherman, with the woodcutter, with the shoemaker. These Gospels are those dialogues. They were between Jesus and very ordinary people. In fact, he himself was very ordinary. He was not the son of a king... a carpenter's son. He cannot speak anything that cannot be understood by ordinary people. But I understand your problem. It is difficult for you. Then it is not for you. Don't be unnecessarily worried about it. Then look for something that is for you. There are a thousand and one doors; the door is irrelevant. The real question is to get into God; by what door you enter will not

make any difference. Enter -- that is significant. So let Buddha be your door.
PERHAPS THIS IS WHY THE CHRISTIAN MESSAGE HAS ALWAYS SEEMED LESS PRACTICAL THAN, SAY, BUDDHA'S.
It depends. If you are a very very intellectual person, Buddha's approach will look very practical and Jesus' approach will look impractical. If you are a loving person, Buddha's will look impractical and Jesus' will look very practical. It depends. It depends more on you how it looks. If something suits you, it is practical for you. If something does not suit you, it is impractical. And there is no need to remain hooked with the impractical.

Question 3
WHY IS JESUS THOUGHT TO BE BORN OUT OF A VIRGIN MOTHER?

There are a few points to be understood.
One: Jesus can be born only out of a virgin woman. But remember, virginity has nothing to do with celibacy -- not, at least, for me. Virginity is something immensely different. Don't reduce it to sex.
Sex can be virgin, and celibacy may not be virgin. Things are very complicated. If a man is celibate and thinks constantly of sex, he is not virgin. On the other hand, if a man makes love to a woman, or the woman makes love to a man, and there is no thought of sex -- no sexuality in the head, no cerebral sex -- it is virgin.
Virgin means pure. Virgin means uncontaminated. Virgin means spontaneous. Virgin means simple, innocent.

Now, sex is not the problem. Sexuality is the problem. There are people who are continuously thinking of sex. And the more you try to enforce some celibacy on yourself -- you become a nun or a monk -- the more you think of sex. In fact, then you don't think about anything else, you only think of sex because that is your starved part. It takes revenge, it becomes very aggressive. It comes again and again, bubbles up, surfaces in the head. And you go on doing prayer to keep it repressed, and you go on doing this and that -- a thousand and one things. But whenever there is rest, it is there. You go to sleep and it is there. It becomes your dream, it becomes your fantasy. If you repress it too much, then it starts coming in different symbols. They may not be sexual on the surface but deep down they are sexual. Sexuality means that sex has entered into the head, but why has sex entered into the head in the first place? It enters into the head if you repress it. Anything repressed enters into the head. Try for three days: go on a fast, and food will enter into the head. For seven days don't take a bath... I am not talking about hippies. If you are a hippy, then this won't do. For seven days don't take a bath, and that will enter in your head. For three, four days don't sleep, and that will enter in your head. And then you will be continuously thinking of sleep, sleep will be continuously coming and you will be yawning. Whatsoever is starved enters into the head. And when something enters into the head your whole being becomes polluted with it.

By 'virginity', I mean that Mary must have been in a very very non-sexual state. She must have been a very innocent woman. She must not have been thinking about sex; she must have made love, but that love was innocent. There

was no idea in it: mind was not interfering. It was completely uncontaminated by the mind, uninterfered with by the mind. That's what we in Tantra say real love is. Ordinarily what do you do? You see a woman, a beautiful woman, and you start fantasising. 'A beautiful woman... how to take her to bed?' Now you start planning. Now there is great turmoil and calculation inside -- how to introduce yourself to her, and how to 'make it'. On the surface you don't show that. Inside that continues -- calculation, thinking, planning, designing. And when you talk to her you don't show any indication that you are sexually interested in her, because she may feel offended. Things may go wrong from the very beginning. You talk about other things -- poetry, literature -- and you are not concerned with poetry and literature at all. You are concerned somehow with how to jump into the bed. You are planning inside. But on the surface you are showing interest in art, in music, you are praising the music that is on. But deep down, you are waiting for something else. This is non-virginity.

You meet a woman, you don't think about sex at all. Only pathological people think about sex, healthy people don't think about sex. There is no need. You enjoy the beauty of the woman -- her face, her eyes, her proportion -- you are simply thrilled by her being. There is no idea to do anything to her, there is no idea to exploit, there is no idea to possess. You are immensely interested, but very innocently. There is no planning in your mind, there is no future, then it is a virgin relationship. One day love can happen. One day listening to music, dancing together, love can possess you both: you can make love to each together.

But even while making love, there is no idea -- there is no mind in it. It is innocent of mind, then it is a virgin relationship.

If you ask me, then this is what I mean by 'virgin'. Jesus cannot be born in the way Christians say -- that is absurd, stupid. But why do they say that he was born out of a virgin mother? They are too obsessed with sex, and to them it seems degrading that Jesus should come out of sex, out of an ordinary love relationship. That looks very very disturbing to them. THEIR God, THEIR Master, THEIR saviour... and coming through the ordinary passage of sex? No, that is not possible. If Jesus can come through sex, then how will they condemn sex? Then how will they tell their nuns and their monks 'Don't ever go into sex. It is ugly, it is the greatest sin there is!'? If Jesus himself enters into the world through natural love, it will be difficult to condemn. Then a nun can say 'Who knows, maybe Jesus wants to come through me?' Or a monk can say 'Who knows? Joseph never knew. Who knows maybe Jesus wants to come through me?'

If Jesus can come through love, then love is enhanced, enthroned. Then love becomes a great value. If Jesus comes through love, then love will have a splendour to it, and that is difficult for the pathological people. They condemn sex, because through condemning sex they can hold people, they can make them feel guilty -- that is their strategy. Make people feel guilty, and they become slaves and serfs. Make them feel guilty and they are always crawling. Make them feel guilty and you can exploit them. Make them feel guilty and they will come crawling to the churches and to the mosques and to the temples, and they will never be

rebellious. They will be so afraid -- they are sinners, they have to be saved. Create the idea in them that they are sinners, then certainly they will start searching and seeking how to be saved. And then you can trap them into the church 'This is the only way to be saved -- only those who go through Jesus will be saved' you can say to them.

The more they are trembling, the more they are afraid, the closer death is coming, the more they will start coming into the church, and the more they will believe in any nonsense that you say.

This has been used by the priest and the politician to exploit people, to repress people, to oppress people, to dominate people. They cannot say that Jesus comes through ordinary love; they want to make it special. And this tendency exists in all the religions. Somehow they want to make their Master special. Jains say that Mahavir's perspiration does not smell -- in fact, he does not perspire. He does not defecate -- he's not an ordinary human being. Defecation, urinating are very ordinary things -- Mahavir does not do that.

Now that seems to be the longest case in the history of constipation: forty-two years. I have heard about the record: the record is one hundred and twelve days. The greatest record known to medical science is one hundred and twelve days. One man kept that long. But Mahavir? Forty-two years. Now you cannot compete with Mahavir. Now this is absurd, this is foolish. But that's how things go. Every religion tries to make something special of the Master, and the Masters are the MOST ordinary people, because they are non-egos. They are very simple people. But the disciple's ego is in trouble, the disciple's ego wants

to find something which is special -- so special that nobody else can claim it.
Christians have found it through this idea of virginity. They say that Jesus was born out of the virgin Mary through the Holy Ghost. But why can't the Holy Ghost come in the usual way through Joseph -- as he always comes? Why did he get lost? Why did he go astray?

I have heard...
The problems of the world were weighing heavily on God's shoulders and he confessed the need for a rest.
'Why don't you take a short vacation, Boss?' suggested the archangel Gabriel.
'Yes, but where?'
'How about the little place, Earth? You haven't been there for a good while.'
'No, no. It's a world of busybodies' shuddered God. 'I was there two thousand years ago and that's enough. I had an affair with a little Jewish girl, and they're still talking about it.'

Christians are obsessed. This is a very ill state of affairs. To me, virginity means innocence. And naturally, Jesus can only come out of innocence. Such a flower can only bloom in innocence. Mary must have been a virgin -- virgin in my sense. She must have been pure love. She must have been as innocent as the animals. She must have been a perfect animal -- that is the meaning -- 'like a cow'. Look into the eyes of a cow. Those eyes must have been the eyes of Mary. Jesus can only come through such simplicity, such innocence.

Question 4
IF SOMEBODY KILLS YOU... THEN?

Then somebody kills me. So what?
I don't see any problem in it. Life is good, so is death. All is good: you need not choose. Choice brings conflict. If you choose life against death you are creating a dichotomy in your being. If somebody kills me, he kills me. There is nothing more to it.
Life is good, so death is going to be good. And death is going to happen, whether somebody kills or not. Death is the culmination of life, the fulfilment of life. Death is not against life, death is the crescendo, the greatest peak of life. Death is the greatest orgasm. That's why I say that even on even the cross Jesus was laughing. He must have been enjoying the whole joke.

Question 5
WHY DID YOU END UP YOUR TALK YESTERDAY ABRUPTLY? HOT DATE? ANYHOW I'M CAUGHT IN THE WORDS OF THIS SERIES. WOULD YOU EXPLAIN THE BEATITUDE ABOUT THOSE WHO ARE PERSECUTED FOR RIGHTEOUSNESS' SAKE.

There was nothing esoteric about it. Just my bladder was hurting. I am not a Mahavir! And it is hurting again, so I will not be answering it.
I Say Unto You, Vol 1
Chapter #3
Chapter title: First be Reconciled

23 October 1977 am in Buddha Hall

MATTHEW 5

23. THEREFORE IF THOU BRING THEY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY BROTHER HATH AUGHT AGAINST THEE;

24. LEAVE THERE THY GIFT BEFORE THE ALTAR, AND GO THY WAY; FIRST BE RECONCILED TO THY BROTHER, AND THEN COME AND OFFER THY GIFT.

27. YE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOUS SHALT NOT COMMIT ADULTERY:

28. BUT I SAY UNTO YOU, THAT WHOSOEVER LOOKETH ON A WOMAN TO LUST AFTER HER HATH COMMITTED ADULTERY ALREADY IN HIS HEART.

29. AND IF THY RIGHT EYE OFFEND THEE, PLUCK IT OUT, AND CAST IT FROM THEE: FOR IT IS PROFITABLE FOR THEE THAT ONE OF THY MEMBERS SHOULD PERISH, AND NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL.

38. YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

39. BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

43. YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY.

44. BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU;

45. THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN: FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD AND SENDETH RAIN ON THE JUST AND ON THE UNJUST.

46. FOR IF YE LOVE THEM WHICH LOVE YOU, WHAT REWARD HAVE YE? DO NOT EVER THE PUBLICANS THE SAME?

48. BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.

Moses brought law to the world, Jesus brings love. Moses is a must before Jesus can be possible. Law is enforced love; love is spontaneous law. Law is from the outside; love is from the inside. Law is without, love is within. Love can happen only when a certain order, a certain discipline, a certain law exists. Love cannot exist in the jungle. Moses civilises man, Jesus spiritualises man. That's why Jesus says again and again 'I have come not to destroy, but to fulfil.'

Moses gives commandments, Jesus gives insight into those commandments. One can follow the commandments on a formal, superficial level. One can become a righteous person, a puritan, a moralist, and deep down nothing changes: all remains the same. The old darkness is still there, the old unconsciousness is still there. Nothing has really changed; you have just painted your surface. Now you are wearing a beautiful mask. Nothing wrong in wearing a beautiful mask -- if you have an ugly face it is better not to show it to others. Why be so hard on others? If you have an ugly face, wear a mask -- at least it will save others from seeing you. But the mask cannot change your ugly face. Never forget for a single moment that the mask is not your face. You have to transform your face too.

Moses gave a very crude discipline to society. He could not have done better, there was no way. Human consciousness existed in a very very primitive way. A little bit of civilisation was more than one could expect. But Moses prepared the way, and Jesus is the fulfilment. What Moses started, Jesus completes. Moses has laid the foundation, Jesus raises the whole temple. Those stones in the

foundation have to be crude and ugly. Only on those crude and ugly stones can a beautiful marble temple be built.
Always remember this: that Jesus is not against Moses. But the Jews misunderstood him, because Moses talks about law and Jesus talks about love.
To the Jews, particularly the priests, the politicians, it appeared that the law would be destroyed by Jesus; hence they were angry. And they were right too. The law would be destroyed in a sense, because a higher law would be coming in. The lower law would have to go. The lower has to cease for the higher to come.
Law depends on fear, law depends on greed, law punishes you. The central idea of law is justice, but justice is not enough, because justice is crude and hard, violent. Only compassion can allow your being to bloom, can help you come to your highest peak -- not justice. Law is better than lawlessness, but compared to love, law itself is lawlessness -- compared to love. It is relative, because law depends on the same evils against which it fights.
Somebody murders, then the law murders him. Now, it is the same thing you are doing to the person that he has done to somebody else. It is not higher, although it is just. But it is not religious, it has no spirituality in it; it is mathematical. He has killed somebody... the law kills him. But if killing is wrong, then how can the law be right? If killing in itself is wrong, then the law is very much lacking. It depends on the same evil, remember it.
When Jesus started talking about love, the people who had been law-abiding became very much afraid. Because they knew that if the law were dropped, then the animal hidden inside them would come up, and would tear down the

whole society. They knew that their faces were only beautiful on the surface -- deep down, great ugliness. And when Jesus said 'Drop all masks', they became afraid, they became angry. 'This man is dangerous, this man has to be punished and destroyed before he destroys the whole society.'

But they misunderstood. Jesus was not saying just to drop the mask. He was saying 'I have brought you an alchemy, so that your real face can be beautiful. Why carry the mask? Why this weight? Why this false plastic thing? i can give you a higher law that needs no fear, that needs no greed, that needs no enforcement from the outside. But it arises in your being because of understanding, not because of fear.' Remember, that is the difference: out of fear is law, out of understanding is love.

Moses is a must, but Moses MUST go also. Moses has done his work: he has prepared the ground. When Jesus appears, Moses' work is fulfilled.

But the Jews were angry. It is very difficult for people to uncling themselves from their past. Moses had become very very central to the Jewish mind. They thought Jesus was against Moses. And this has been so down the ages -- the misunderstanding.

Hindus thought in India that Buddha was against the Vedas -- the same problem, exactly the same. Buddha is not against the Vedas -- in a sense, yes, but only in a sense. He is bringing something from the depth, and once that depth becomes available to you, the Vedas will not be needed. So he looks against: he makes the Vedas meaningless. And that is the whole purpose of Jesus: to fulfil Moses and still

to make Moses meaningless. The new dispensation has come in.

Jesus was a man of love, of immense love. He loved this earth, he loved the smell of this earth. He loved the trees, he loved the people. He loved the creatures because that is the only way to love the creator. If you cannot praise the painting, how can you praise the painter? If you cannot praise the poetry, how can you praise the poet?

Jesus is very affirmative, yea-saying. And he knows one very significant fact which he brings into his sayings again and again: that God is an abstraction; you cannot stand face to face with God. 'God' is as much an abstraction as 'humanity' is. Whenever you come across, you come across human beings, never across humanity. You meet THIS human being, THAT human being, but never humanity. You always come across the concrete. You will never come across the abstract God, because he will not have any face. He will be facelessness. You will not be able to recognise him. Then where to find him?

Look into each eye that you come across, look into each being that you come across. This is God in concrete form: God materialised. Everybody here is an incarnation of God -- the rocks and the trees and the people and all. Love these people, love these trees, these stars, and through that love you will start feeling the immensity of being. But you will have to go through the small door of a particular being.

Jesus has been very much misunderstood. He was misunderstood by the Jews, and he was the climax of their intelligence for which they had waited for ages. And when he came he was rejected. And then he has been even more misunderstood by the Christians. A great yea-sayer has

been converted into a no-sayer. Christians have depicted Jesus as very sad, with a long face, in great misery as if he is being tortured. This is false, this is not true about Jesus! It CANNOT be true about Jesus! Otherwise who else will laugh, and who else will love, and who else will celebrate? Jesus is a celebration of being, and the highest celebration possible. Remember it, then only will you be able to understand these sutras.

An immensely beautiful anecdote:
Jesus was on the cross and below St. Patrick was praying for his soul, as soon his Master would die.
Jesus called down to St. Patrick, 'Patrick, come up here. There is something I must tell you.'
Patrick, not looking up, replied 'Lord, to be sure oi cannot for oi am praying fer yer soul, that oi am.'
Jesus then calls -- a little louder, with a hint of urgency. 'Patrick, for Christ's sake stop this nonsense and come up, it is very important what I must tell you.'
'Lord, oi cannot. Have not oi told you oi'm prayin' fer yer soul, bejabbers!'
Jesus again, almost shouting 'Patrick, for the last time I say, come up here! It is of utmost urgency, you cannot afford to miss!'
Patrick reluctantly relents, and saying under his breath, 'Goddammit! This man is a fool! Asking me to go up there when oi am busy praying for his soul!' goes off to fetch a ladder. He puts up the ladder against the cross and with slow, deliberate reluctance climbs rung after rung till he reaches the top. 'Well, Master, here oi am. Now will yer tell me what it is that you brought me all the way up here for?'

'Look, Patrick' Jesus says 'over beyond those trees you can see our house.'

Jesus, dying on the Cross... and he says 'Look beyond those trees. Can you see our house?' He was immensely in love with this earth. That is the only way to be in love with God; there is no other way.

If you deny existence, you are intrinsically denying God. If you say no to life, you have said no to God, because it is God's life. And always remember God has no lips of his own; he kisses you through somebody else's lips. He has no hands of his own; he embraces you through somebody else's hands. He has no eyes of his own, because all eyes are his; he looks at you through somebody's eyes. He sees you through somebody's eyes and he is seen by your eyes, and he goes on seeing through your eyes too.

Quakers rightly say that God has nothing else but you; only you -- that's what God has. This insight has to penetrate deeply, only then will you be able to understand the sayings of Jesus; otherwise you will miss -- as Christians have been missing down the ages. Let this become the very foundation stone: that life is God. And then things will become very very simple. then you will have the4 right perspective. Say 'yes', and suddenly you feel a kind of prayer arising in you.

Have you tried it? Sitting silently, doing nothing, start swaying in a kind of inner dance and start saying 'Yes... yes...' Go into it. Let it come from your very heart. Let it spread over your whole being. Let it throb in your heartbeat, let it pulsate in your blood. Let it electrify you,

this 'yes', and you will be surprised: for the first time you have tasted what prayer is.
The English word 'yes' can become a great mantra. It is. The very sound of it is yea-saying, the very SOUND OF it creates an affirmation in the heart. Say no -- try the polar opposite sometimes -- sitting silently, say 'no... no...' Go into it. Let your whole being say no, and you will see the difference. When you say no you will be angry. When you go on saying no you will become enraged. When you go on saying no you will feel that you are cut from existence, separate, isolated, alienated -- the bridge has disappeared. And particularly the modern mind is a no-saying mind. Descartes, the French philosopher, has said Cogito ergo sum: I think therefore I am The modern mind says: I say NO therefore I am. It is a no-saying mind, it goes on saying no. 'No' creates the ego. You cannot Create the ego without saying no. You can create the ego only by saying no more and more.
Ego separates, ego makes you irreligious, because ego takes you away from the whole, and you start thinking you are a whole unto yourself. You forget that you exist in an immense complexity, that you art part of a vast universe, that you are not an island -- 'No man is an island...' We are all parts of an infinite continent. Yes-saying bridges you with the continent. Yes-saying bridges you with God. Say yes more and you will become more religious. Let 'yes' be your church, your temple. And Jesus is a yes-sayer.
Even on the cross, dying, he says 'Look beyond those trees. Can you see our house?' and this is his last moment. But his love for existence, for life is still there, radiantly there. In

the last moment he prays to God 'Father, forgive these people because they don't know what they are doing.' They knew EXACTLY what they were doing. They knew they were killing. But that is not the point. When Jesus says 'They don't know what they are doing', he is saying 'They are so asleep, so confined in their egos, they have lost their eyes, Father. They don't have any consciousness. I can see great darkness in their heart. Forgive them, they are not responsible.' This is the voice of love. He is not condemning them. Ordinarily he would have prayed 'Destroy all these people. They are destroying your only begotten son. Kill them immediately, right now! Come like a thunderbolt! Shower like fire, burn them here and now! Show them what they are doing to your son!' That may have been just, but that was not right for Jesus.

Jesus does not exist at the level of justice, he exists at the level of compassion. Compassion forgives, justice punishes. And when you punish you create in the other's mind great anger. He will watch for his own time to take revenge, and with a vengeance. Only love creates reconciliation, because love does not create any chain. Anger, fear, violence, aggression, punishment -- all create ugly chains. And one thing leads still into deeper darkness, into deeper gloom.

Jesus' whole message is 'Yes'. He says yes to his own death, accepts it, welcomes it, because this is the will of his God -- 'Then let it be so.' He relaxes into it. You are not relaxed even in life, and he relaxes into death too. That was the last test, and he passed through it victoriously.

Death is the only criterion, the only touchstone, where a man is really known -- what he is, of what mettle he is

made. It is very easy to TALK about love, it is difficult to love -- because love is a cross. It is very easy to talk about compassion, but to be committed to compassion one has to lose all.
Just the other day I was reading this anecdote:
Uncle Si and Aunt Rose were up in years. but they still prayed every night. Their prayer was always 'Lord, when you're ready for us, take us. We are ready.'
A group of playful boys heard their prayers and decided to have a little fun. They got on top of the house and talked down the chimney... in a deep voice...'Si, Si...'
Aunt Rose asked 'What do you want?'
The voice answered 'I want Si.'
'Who are you?'
'I'm from the Lord and I've come for Si.'
'Well, he ain't here, he's gone.'
'Well, I'll just have to take you, Aunt Rose, instead of Si, if he's not there.'
'Get out from under that bed, Si' said Aunt Rose sharply. 'You know he knows you are there!'

When death comes, then one forgets everything. For years they have been praying 'Lord, we are ready whenever you are ready.' And now that the Lord is ready, Aunt Rose is not ready to go.

I have heard an old Sufi parable.
An old man was coming from the forest -- he was a woodcutter. He was carrying a big load of wood. and he was really old -- seventy, eighty, tired of life. And many times he used to say to the sky 'Where is death? Why don't

you come to me? I have nothing left to live for here, I am just dragging! Do you want me to commit suicide? That will be a sin. Why can't you come easily?' Again and again he would pray 'Death, come and take me, I am finished.' And, in fact, there was nothing to live for. He was an old man and had nobody to look after him, no money left. Every day he would have to go to the forest, cut wood and sell it, and somehow manage for his bread and butter.
But that day it happened that death was passing by. Suddenly he asked -- he threw down his load of wood -- and shouted to the sky 'Death! Where are you? You come to everybody. I have seen so many people dying. Why are you so angry with me? Why don't you come to me? Come on! I am ready!'
And, by chance, death was passing by, so death came. It appeared before him and said 'Okay, sc, what do you want?' And he started trembling. He said 'Nothing much, it's just that I am an old man and I am unable to take this load onto my head, and there is nobody else to support me. Please, just help me to put this load on my head. Thank you!'

And for years he had been praying for death. In fact, he was not praying for death; he was not aware of what he was doing.
Jesus is fully aware, and yet for a moment he wavers. So what to say of other people? For a moment he wavers on the cross, and he says to God 'Why have you forsaken me? Why? What wrong have I committed? Why are you so far away? Why is this being done to me?' For a single moment he wavers -- even at that stage. So what to say about ordinary human beings. But he saw the point -- he was a

man of perception, great insight -- and relaxed, and said 'Thy kingdom come, Thy will be done. Do whatsoever Jesus died and Christ was born. To me, in that moment the resurrection happened, not after the crucifixion. In that moment the discontinuity happened: Jesus disappeared. The moment he said 'Thy will be done' -- that is the death of Jesus, death of any sense of self... Jesus ceased at that moment; he became Christ. This is the real resurrection. The other thing may be just a parable -- meaningful, but not historical; a myth -- pregnant with great significance but not factual. But this is the real fact. Just a moment before he was wavering, afraid, trembling, and a moment later he settled and relaxed. He surrendered That moment he was no more separate from God.
When YOUR WILL is separate from God, you are separate from God. When your will has been surrendered to God's will, then you are not separate; then his will is the only will.

These sutras:

THEREFORE IF THOU BRING THY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY BROTHER HATH OUGHT AGAINST THEE;

LEAVE THERE THY GIFT BEFORE THE ALTAR, AND GO THY WAY; FIRST BE RECONCILED TO THY BROTHER, AND THEN COME AND OFFER THY GIFT.

Jesus says: If you come to the temple with flowers, with offerings, to pray, to surrender to God, and you remember

that somebody is angry at you -- you have done something, you have angered somebody -- then the first necessity is to go back and be reconciled to your brother. All are brothers here, remember, because the father is one. The trees are your brothers, that's how St. Francis used to talk to the trees -- 'Sisters, brothers.' The fish, the seagulls, the rocks, the mountains -- all are your brothers because they all come from the one source.

Jesus is saying that if you are not reconciled with the world, you cannot come to pray to God. How can you come to the Father if you are not even reconciled with the brother? And the brother is concrete, and the Father is abstract. The brother EXISTS, and the Father is hidden. The brother is manifest, and the Father is not manifest. How can you be reconciled with the unmanifest? You have not even been capable of being reconciled with the manifest. This is a meaningful sentence. It does not mean only your brother, it does not mean only human beings; it means the whole existence -- wherever you have been offending. If you have been cruel to anybody...

A great Zen Master, Rinzai, was sitting. A man came. He pushed the door very hard -- he must have been angry -- he slammed the door. He was not in a good mood. Then he threw his shoes, and came in. Rinzai said 'Wait. Don't come in. First go and ask forgiveness from the door and from your shoes.'

The man said 'What are you talking about? I have heard that these Zen people are mad, but it seems true. I was thinking it was just rumour. What nonsense you are talking!

Why should I ask forgiveness from the door? And it looks so embarrassing... those shoes are mine!'
Then Rinzai said 'You get out! Never come here again! If you can be angry at the shoes, why can't you ask their forgiveness? When you were angry, you never thought that it was so foolish to be angry with the shoes. If you can relate with anger, then why not with love? Relationship is relationship. Anger is a relationship. When you slammed the door with such anger, you related to the door; you behaved wrongly, immorally. And the door has not done anything to you. First go, otherwise you don't come in.' Under the impact of Rinzai's silence, and the people sitting there, and that presence... like a flash, the man understood. He understood the logic of it, it was so clear. 'If you can be angry, then why can't you be loving? You go.' And he went. Maybe in his whole life that was the first time. He touched the door and tears started flowing from his eyes. He could not hold back those tears. And when he bowed down to his own shoes, a great change happened in him. The moment he turned and came towards Rinzai, Rinzai took him in his arms and embraced him.

This is reconciliation. How can you pray if you are unreconciled? How can you come to a Master if you are unreconciled with existence?

Jesus says

THEREFORE IF THOU BRING THY GIFT TO THE ALTAR, AND THERE REMEMBEREST THAT THY

BROTHER HATH OUGHT AGAINST THEE; LEAVE THERE THY GIFT...

Now the altar is secondary, the prayer is secondary, because right now you are not in the mood to pray.
One has to earn prayer. By being reconciled with existence, one earns prayer. Prayer is not just that you go into the temple and you do it. It is not a kind of doing, it is an arousal into consciousness of unknown peaks. But that is possible only if you are reconciled, relaxed with existence. Now this is something absolutely different from what Christians have been doing down the ages. They are not reconciled. They are not even reconciled with THEIR OWN BODIES -- what to say of others? They are not even reconciled with their own existence. They have great condemnation in them. With that condemnation how can they pray? Their prayer will be just so-so, lukewarm; it will not transform them.
Prayer is a magic formula, it is a MANTRA, it is a spell. But it has to be provoked in the right moment. You cannot pray at any time, in any place. You have to get into the right tuning. That's why all the religions have chosen particular moments -- early morning when the sun is just going to rise and there is more possibility of getting in tune with existence. The whole night you have slept. For eight hours, at least, you have not been in the world. For eight hours, at least, you have not been in the business, you have not been cutting each other's throats. For eight hours, at least, you have been in a relaxed state, fast asleep. When you rise in the morning, your eyes are clear and there are less clouds in your being. There is a kind of innocence --

not only in you, it is all around. The trees are innocent, they have also rested. The dewdrops on the leaves are innocent, the sky is innocent, the birds are innocent, and the sun is rising... Again a new day. With great innocenCe everything is coming back out of the primordial source, refreshed, rejuvenated. That's why religions have decided on BRAHMA MUHURTA -- early morning before the sun rises. Because with the sun, many things start rising in you, because the sun is great energy. When it starts pouring into you, it brings all your drives, desires alive, all your quarrels alive. Again you are moving into the world.
So the morning has been chosen just as the easiest point from which you can be tuned to existence.
But prayer can be done only when you are tuned. And Jesus is saying a very very psychologically valid thing. If, while before the altar, you remember that you have angered somebody, and somebody is still carrying a wound because of you -- somebody is angry somewhere, then go and help the person to heal, bring things to a reconciliation.

Henry Thoreau was dying and his old aunt came to see him. And she said 'Henry, are you reconciled to God?'
And Henry opened his eyes, and said 'But I don't remember that I ever had any quarrel with him. I have never quarreled with him.'
But this, very few people can say. Henry Thoreau was very saintly, very holy.
You are quarrelling every day. Remember, with whomsoever you are quarreling, you are quarrelling with God, because nothing else exists. Your life is a continuous quarrel. And then those quarrels go on accumulating; they

go on poisoning your system, your being. And then one day you want to pray, and the prayer looks so false on your lips. It does not come, it does not fit. It is not possible for you to pray suddenly; you will have to prepare for it.

The first preparation Jesus says is: BE RECONCILED TO YOUR BROTHER. 'To your brother' means all human beings. animals, birds. The whole existence is your brother, because we come out of one source, out of one father or one mother. This whole multiplicity comes out of unity.

So, remember, God can be loved only through man. You will never meet God, you will always meet man. Once you have started loving God through man, you can go still deeper -- you can love God through animals. And then still deeper -- you can love God through trees. And still deeper -- you can love God through mountains and rocks. And when you have learned how to love God through all his forms, then only is your love changed into prayer.

To me, these three words are very significant: sex, love, and prayer. Sex is a reconciliation of your body with other bodies. Let me repeat: Sex is a reconciliation between your body and other bodies. That's why it is so satisfying, that's why it brings such a thrill to you, such excitement, such relaxation, such calm. But it is the lowest reconciliation. If you don't know any higher. then it is okay. But you are living in your house, not knowing that your house has many other rooms. You are living only in a dark cell, and you think this is all -- and there are many beautiful rooms in your house. But you will remain a beggar. because you remain only in the body. The body is only your porch, the porch of the palace.

But sex brings joy because it is a reconciliation between two material bodies. Two bodies vibrate to one tune. There is song, a physical song. A poetry arises between the two energies of the bodies; they dance together hand in hand, they embrace each other, they are lost into each other. For a few moments there is ecstasy, then it disappears because bodies cannot melt into each other -- they are too solid for that.

Then the second thing is love. Love is reconciliation between two minds, two psychological energies. Love is higher, deeper, greater. If you can love a person, by and by, you will see sex disappearing between you. Western people become very much afraid of that phenomenon.

Every day some couple or other comes to me and they say 'What is happening to us? We have become more loving, but why is sex disappearing?' Because they have been taught that sex and love are synonymous. They are not. And they have been taught if you love the person more, then you will be more sexually involved with the person. Just the reverse is the true case. If you love the person more, sex will start disappearing, because you are getting a higher reconciliation. Who bothers for the lower? This is more satisfying, brings greater contentment, more lasting joy.

And the third state of love energy is prayer. That is reconciliation between one's soul and the soul of existence. That is the highest reconciliation, there is none beyond. So when that happens, the so-called love also starts disappearing -- just as when love happens sex starts disappearing. And I am not condemning sex -- there is nothing wrong in it -- it is perfectly beautiful, healthy in its

own place; but when the higher energy comes, the lower starts disappearing. There is no need for it; its work is finished.

It is like a child which has become grown-up in the mother's womb -- nine months old -- now he is ready to get out of the womb. Those nine months... beautiful. He will be grateful to his mother for his whole life; he cannot repay the debt. But now he is ready to get out of it. That womb cannot contain it any more; the child has begun to become bigger than the womb.

Exactly like that it happens. If you really go deep into sex, a moment comes when your love is more than the sex can contain. Then you start overflowing, you start moving higher, and soon you are out of sex. One day again it happens. When love is too much, you start overflowing into prayer; and then love disappears.

There is a very very beautiful parable told about Jesus. Meditate over it.

This is a very curious episode in which Christ three times asks Peter 'Do you love me?' and Peter affirms with increasing earnestness.

What is the significance of this apparently pointless repetition? Why three times? Once is enough. You ask somebody 'Do you love me?' and he says yes or no and it is finished. Why repeat three times?

First, three is the symbol of those three layers: sex, love, prayer. Actually the three questions are not identical in the original, but English is a poor language -- poor compared to any ancient language, because English is more scientific, more mathematical. And the old languages were not scientific were not mathematical; that was their beauty --

they were poetical. So there were many meanings for a single word, and there were many words with a single meaning too. It was more fluid, there was more possibility. In the original it cannot be said that the three questions are all identical; they are not.

There are two distinct words used for love. Christ's original question uses the verb AGAPAO, which means a state of love, not a relationship. When Jesus says 'Are you in love with me?' he is saying 'Are you in prayer with me?' He is asking the highest. The difference has to be understood.

A relationship is a lower state. The highest state of love is not a relationship at all, it is simply a state of your being. Just as trees are green, a lover is loving. They are not green for particular persons, it is not that when you come they become green. The flower goes on spreading its fragrance whether anybody comes or not, whether anybody appreciates or not. The flower does not start releasing its fragrance when it sees that a great poet is coming by -- 'Now this man will appreciate, now this man will be able to understand who I am.' And it does not close its doors when it sees that a stupid, idiotic person is passing there -- insensitive, dull -- a politician or something like that. It does not close itself -- 'What is the point? Why caste pearls before the swine?' No, the flower goes on spreading its fragrance. It is a state, not a relationship.

When Jesus asks for the first time 'Do you love me, Peter?' he uses the word AGAPAO; it means 'Are you in a state of love with me?' -- STATE of love with me. Jesus means 'Has your love for me become your love for the whole? Have I become the door for the whole, for the divine? Do you love me not only as a person but as a representative of

God? Do you see my Father in me? Can you see in me God himself?' That is the meaning of AGAPAO: it implies prayer, compassion.

'Compassion' is a beautiful word. It comes from the same root as passion. When does passion become compassion? Passion is a relationship, it is a desire to be related, it is a need; it creates dependence. bondage. and all kinds of misery come in its wake. Compassion is the same energy. but it is no more a hankering to relate. Not that it does not relate, but that desire is gone. Compassion is a state where you can be alone and perfectly happy, absolutely happy. You can be happy with people, you can be happy alone -- then you have attained to the state of compassion. But if you cannot be happy alone and you can only be happy with someone, then it is passion, then you are dependent. And then, naturally, you will be angry with the person without whom you cannot be happy. You wi]l be angry -- that's why lovers are angry at each other, continuously angry -- because nobody can like one's bondage.

Freedom is the ultimate value in human soul. so anything that degrades you from your freedom, that creates a confinement around you, you hate. That's why lovers continuously hate each other. And the psychologists have come to see that the love relationship is not a simple love relationship. Now they call it 'love-hate relationship', because the hate is always there. So why call it only love? Between the friend and the enemy there is not much difference. With the friend your relationship is love-hate, and with the enemy, your relationship is hate-love. That's the only difference -- just the difference of emphasis. Love

on top and hate hidden behind it -- it is friendship. Hate has come on top and love has gone behind it -- it is enmity. Watch it. Observe it. Compassion means you have gone beyond the necessity of depending on anybody else. Now you can share, because you don't need. You can share only when you don't need. You can give only when you don't need. Beggars can't be givers If you are hankering for somebody to give you love, how can you give You can at most pretend. And the same is the situation from the other side. The other is also pretending that he or she loves you, so that you can love them. Now both are deceiving each other, that's why honeymoons cannot be very long. How long can you deceive? How long? The more intelligent you are. the smaller will be the honeymoon, If you are really really intelligent, then the first night will be enough, you will be finished. You will see through and through -- that you are a beggar and she is a beggar, and both beggars are asking to be fulfilled by each other. And they don't have anything. They are just pretending, promising. That promising is only in order to get. But nobody has it in the first place. so nobody gets it. And sooner or later one starts seeing through the pretensions. Then the wife is angry because she has been deceived, and the husband is angry because he has been deceived. And nobody really has deceived.

Beggars cannot be givers. You can share only when you have. Compassion can be shared because one is overflowing with it -- like a cloud full of rainwater, ready to shower.

So in the first question Jesus asks: Do you love me? he uses the word AGAPAO. AGAPAO is compassion, AGAPAO

is CONSCIOUS love, love through understanding, not love through infatuation; love through awareness. not love through an unconscious liking -- because you like the shape of the woman, or you like the nose of the man, or you like the hair colour, or the eyes. These are all silly things; how can love happen through these things? Love is not a liking, it is an understanding. It is not emotional. When it has immense intelligence, has compassion in it, then in that intensity of compassion, AGAPAO happens.

Peter's reply uses the word PHILO. Peter says 'Yes, my Lord, I love you! But he uses another word. He does not use AGAPAO, he uses PHILO -- the word that exists in 'philosophy' or the word that exists in 'philanthropist'. PHILO, which has the quality of personal affection, is a relationship, not a state. It is not conscious, it is unConscious. One rises in AGAPAO, and one falls in PHILO. That's why we say 'falling in love', you stumble in it, you go down in it, you fall into a dark pit through it. PHILO is unconscious, it is not out of alertness, awareness, understanding, observation; it is not out of an integrated soul, it is not out of individuation. It is out of some hidden impulses, instincts, infatuation -- it is lust.

A second time Christ asks the question, still using the word AGAPAO. The Master goes on and on hammering. Peter has missed; it was so simple. But you also go on missing the way, remember. He is not aware that Jesus is using one word and he is answering with another word; it is just an uncon-scious thing. Jesus has to ask again, a second time. Again he uses the word AGAPAO so that Peter can hear it -- maybe now he hears. But Peter's response is again on the personal level. In fact, he becomes a little angry. He must

be thinking 'What does Jesus think of me -- stupid or something? I have said "I love you" and now he is asking me the same question again.' He must have felt a little angry. But he again uses the same word PHILO. In anger you become even more uncon-scious. Now he cannot hear what Jesus is saying. he cannot see who Jesus is. The question being asked again has disturbed him. He misses again.

The third time, Christ accepts Peter's lack of under-standing, and uses the word PHILO himself. Why? Because Jesus sees that he will not understand that state -- he has never tasted of it; it is beyond him. When the Master sees you cannot come to him, he has to come to you. When he goes on shouting, calling and you don't come, then he descends into your darkness to hold your hand and take you from there.

The third time, Jesus uses the word PHILO, and Peter, aggrieved by the insistence, protests his love even more earnestly. He must have become even more angry. 'Why is Jesus asking again and again when I have answered it? Is there some kind of suspicion in Jesus' mind? Has he some doubts about my love?' All these questions must have arisen. He goes on missing. Even philo -- Jesus has come very close to his understanding but there also... Now he is so angry. and Jesus is standing just by his side holding his hand but he cannot see. He goes on declaring 'I love you', but this declaration is his egoistic declaration.

Christ says gently 'Go and feed my sheep.'

'It is no use' Jesus says 'I will have to wait for another time. Right now it is not going to happen.' The Master sometimes has to wait for years. And the disciple on the one hand

wants it to happen. and on the other hand goes on creating all kinds of hindrances, obstructions. But that too is natural, because how can you expect more from an unconscious mind? from a mind which has not known what consciousness really means? which lives in a dark dungeon and has never seen any light? And you go on talking about love and light... In compassion, Jesus says 'Okay, Peter, so you go and feed my sheep. You forget about it. Right now is not the right time. I should not have asked in the first place. I will have to -- wait '

Maurice Nicoll, one of the disciples of George Gurdjieff, and one of the most significant disciples, says 'As we cease to invent ourselves, so we cease to invent other people. We begin to feel a common existence which is WITHOUT passion, and is simply what it is, without further definition.' When you stop inventing yourself -- your ego is your invention -- when you stop creating a false pseudo personality around you, when you just start being just whatsoever you are, when you start relaxing into existence...'As we cease to invent ourselves, so we cease to invent other people.' Both things go together. If you are inventing yourself, you will be inventing others too. You go on creating a very beautiful image of yourself and, correspondingly, you go on creating beautiful images of other people. Neither your image about yourself is true, nor is your image about other people true. So you live in a kind of illusion, and again and again you are frustrated, because nothing comes according to your image. It cannot come -- your image is just your invention, it is not the truth.

Maurice Nicoll is right. He says: When we stop inventing ourselves, we stop inventing others, and then suddenly

there is a common ground, a common existence. Passion disappears, and when passion disappears, compassion appears.
The meaning of the word 'compassion' is to have such intense passion that passion itself burns out in that intensity. It is so intense that it burns itself and disappears into fire -- the fire of its own intensity. Then there is a totally different kind of love: compassion. It goes on showering from you, goes on in ripples continuously, day and night, year in, year out. And whosoever is ready to partake of it can partake of it; whoever is ready to receive and digest, can digest and be fulfilled through it.

Then it flows for all, for all things.
In the very fire of passion, compassion is born. Out of passion, compassion is born. Sex cannot contain love, love cannot contain prayer. But love exists in sex like a child exists in a womb, or a bird exists in an egg -- the egg protects for a time, then it hinders. Then the egg has to be broken, then the bird has to come out and fly into the sky. Sex is an egg in which the bird of love grows. Then, the bird itself -- love itself -- is another egg in which prayer grows. And when prayer has grown to its utmost, only God is, you are not. Then wherever you are, you are in the temple. Then whoever you are, you are utterly blissful. That is the meaning of heaven, that is the meaning of the 'kingdom of God'.
So Jesus says: First go and be reconciled with your brother, be reconciled with the creation.

YE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOU SHALT NOT COMMIT ADULTERY:

BUT I SAY UNTO YOU, THAT WHOSOEVER LOOKETH ON A WOMAN TO LUST AFTER HER HATH COMMITTED ADULTERY WITH HER ALREADY IN HIS HEART.

The question is not of committing something, the question is of thinking. This is the difference between crime and sin. Crime is that which you have committed, sin is that crime which you have been thinking. Crime is that sin which has become actualised into the world of things: you have done it, you have exposed it to the world. Sin is that crime which you are nursing within yourself.
Jesus says: If you think in terms of lust, you have already committed adultery. The law of Moses says: Don't commit adultery, that is one of the commandments. But it only prevents you from action, it does not say anything about thought. It only says how to relate with people, it does not say anything about what goes on in your dreams.
Jesus says: That is not going to transform you. You can be absolutely moralistic from the outside and deep inside you may contain all the snakes, and all the scorpions, and all the poisons of the whole world. The real problem has to be there.
What does he mean? Does he mean 'Don't look at a beautiful woman'? That is not possible. He cannot mean that, because if he says 'Look at the lilies in the field' how can he say 'Don't look at a beautiful woman'? If lilies are

beautiful, then why not a beautiful woman or a beautiful man? If lilies represent God and his beauty, then man represents God at a higher point, woman represents the most beautiful phenomenon in the world. Jesus cannot say that. Then what is he saying? Try to understand it.

You see a beautiful woman. If you enjoy the beauty, the form, the way she walks, the grace around her -- you are simply thrilled with great awe, you are thrilled by God's beauty in her -- there is no lust. Lust enters only when you see a beautiful woman and immediately you start thinking 'How to possess her?' Thought is the culprit, desire is the culprit. When the thought comes 'How to possess her? How to have her? How to snatch her away from others?' then you have become ugly. Violence has come in.

Do you know where this word 'violence' comes from? It comes from the same root as 'violation'. You have violated a subtle law of God the moment you think of possessing. It is a profanation. The beauty was immense but you have profaned it: you have started thinking how to use it. It is as if you see a flower and you start thinking 'How to take it? How to steal it?' or 'How to take it away and sell it in the market?' This is a violation, this is a profanation -- hence, it is violence.

When lust arises -- the desire to possess and exploit -- then the beauty is lost. Then you have already made the woman ugly in your heart. It was so pure, it was so beautiful, it was such a splendour to see. Now you have destroyed everything; and rather than enjoying it, rather than being thrilled by it, rather than rejoicing about it, now you have become worried. What to do? -- because she belongs to somebody else, somebody's wife. Now you will be

disturbed. Rather than being enhanced and nourished by her beauty, now you will be disturbed. And you will start thinking 'How to take her away? What to do?' You miss the whole point. A door was opening through her beauty. You missed it; otherwise you have corrupted it. That's what adultery is.

Jesus is not saying 'Become insensitive to beauty.' He cannot say it -- I can vouch for it, he cannot say it -- notwithstanding what Christians have been teaching to the people. He is a man of immense sensitivity, of great love. How can he be insensitive to beauty? He is simply saying 'Don't lust. Enjoy.' And there is no need to enjoy anything by possessing it. In fact, how can you enjoy something once you possess it? In the very possession the beauty is destroyed. You have poisoned it, you have corrupted it. That's what adultery is.

AND IF THY RIGHT EYE OFFEND THEE, PLUCK IT OUT, AND CAST IT FROM THEE: FOR IT IS PROFITABLE FOR THEE THAT ONE OF THY MEMBERS SHOULD PERISH, AND NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL.

This has been misinterpreted by neurotic people down the ages. There have been people who have cut off their genital organs -- Christian saints. There have been people who have taken their eyes out according to this. Man seems to be so stupid. But these people have been revered and respected; they have been sanctified, they have become saints. These were simply neurotic people, hysterical people, and utterly stupid! This is not the meaning. This is

just a way of saying that the part has to be sacrificed for the whole. The whole cannot be sacrificed for the part -- that's all. It is just a way of saying that if you find that any part of your being is creating disturbance between you and the whole, it has to be sacrificed.
And, as far as I know, any part that has any pretensions of being whole is the disturbance. And that is only your mind, nothing else. Only your mind pretends that 'I am whole -- sufficient unto myself.'
The mind is the only pretender. It gives you the idea of separation, of ego.
Jesus is saying: Sacrifice the part. If it is your head, sacrifice the head. It does not mean cut your head off. It simply means bow down, surrender your head. If it is your mind, your thinking process, that is creating trouble for you, sacrifice it; it is not of any worth. For the whole, everything has to be sacrificed; only then will you become whole.

YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

The greatest saying of Jesus: Resist not evil.
And it has been said of old

AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH...

That is the concept of law, justice. Jesus brings love. He says: Resist not evil. Why? This looks like a very strange statement -- 'Resist NOT evil' -- then evil will grow if nobody resists it. The meaning is very very different; it is concerned with the inner alchemy. And the same is the meaning in Jesus' prayer in which he asks: Give us our daily bread.

Hindus and Mohammedans and others have been laughing about the Christian prayer -- it looks so childish -- 'Give us our daily bread.' Couldn't Jesus think of anything else than to ask for the daily bread? But these people don't know what he means by the 'daily bread'.

Jesus says: As your body exists through air, food, water, every day your soul also gets a certain nourishment from God. That is your daily bread -- daily nourishment. Every day you get a certain quantity of spiritual energy. Now, with that energy you can do destruction or creation. If you do destruc-tion, then you will be misusing it; that will be violence -- violation, profanation. If you use it in a creative way, it will become your path towards God. It will grow in you to higher peaks, altitudes. It will bring a plenitude in you, a PLEROMA.

God's energy that goes on showering on you is what he calls the 'daily bread'. If this energy is not properly used but is squandered in useless and destructive activities, then... God goes on giving, and you go on throwing, not knowing what you are throwing.

It happened... a Sufi parable...

A man came to the river early in the morning for a morning walk and stumbled upon a bag. He opened the bag; it was full of stones. Sitting on the bank, just playfully he started throwing those stones into the river. He enjoyed the splash of those stones. By and by, it became more and more light, and then the sun started coming up. The last stone was left. Then he looked, because now there was light, and he started beating his chest and crying and weeping. And some people gathered and they asked 'What is the matter?'
He said 'This is a diamond, and I have thrown thousands. For one hour continuously I have been throwing, not knowing what I was throwing. I was thinking these are just stones. But only the last is left.'

But I say, even he was fortunate -- at least he became aware when the last was left. Millions of people are not aware, even at that late stage; they simply go on throwing. They live and die. and they don't ever come to know the daily bread, the diamond that descends in you everyday.
It is your energy. You can put it into anger, it is the same energy. You can put it into love, it is the same energy. It is your choice. That's why Jesus says: Resist not evil -- because if you start resisting evil, your whole energy will go into resistance. There is much evil. It is not a moral teaching, it is an alchemical teaching.

YE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH:

BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO.

But don't waste your energy. If he wants to hit you, he has already hit you -- give him the other cheek too. And thank him, say 'Thank you, sir. And if some time you need me again, I will be ready.' And go on your way. Don't waste your energy, because that energy is so precious. Just in retaliation, reaction, fighting, anger -- don't waste it. You will be throwing diamonds.

We live in a constant inner atmosphere of objecting, complaining, condemning, no-saying. Saying no, we go on missing what is just in front of our noses. This constant objecting inside 'This is not right! That is not good! Things should be like this! Things should be like that!' Much energy gets involved with this objecting. And we start putting things right, and life is short and life is fleeting -- and nothing is ever being put right. We simply drown ourselves in our activity.

Jesus says: Be aware. Your energy is precious, and you have only a limited amount of it available. More will become available if you use this amount. Jesus says: Those who have will be given more -- his statements are the most beautiful ever made -- and those who have not, even that which they have will be taken away from them. Very paradoxical, but absolutely true.

If you save this energy you will get more. The more you save, the more you have, the more will be given to you, because you are proving yourself worthy of it. The Less you have of it, the Less you will be given. And when you

don't have anything, even THAT which you have will be taken away. You will remain just an empty shell, a negative emptiness -- not the emptiness Buddha talks about. You will just be an empty shell with no meaning, '... a tale told by an idiot, full of sound and fury signifying nothing'.

By this constant wrong use of our energy we create a prison around ourselves. Yet the doors of the prison are always open, because no jailer is there except yourself. You are the prison, and the prisoner, and the jailer too. We have but to sacrifice our stupid, habitual attitudes, and the same energy that creates the prison becomes our freedom, salvation.

Nicholas of Cusa maintained that right living involved only one thing -- what he called 'learned ignorance'. Learn to be innocent again. 'Learn ignorance' he used to say. Become a child. Don't resist, don't fight. Enjoy the energy that is showering on you. Become very very primal. Learn to be innocent again. Drop your clinging to your dull and dead past, knowledge, mind. 'Learned ignorance' means KNOWING ignorance.

There is a kind of ignorance that knows, and there is also a kind of knowledge that is ignorant. The knowledge of the pundit, the knowledge of the priest is just knowledge for the name's sake; it does not know. And the ignorance of a Jesus or a Buddha...

When Bodhidharma was asked by Emperor Wu 'Who are you?' he simply said 'I don't know.'

This ignorance, this innocence KNOWS.

Stop creating securities for yourself. Stop fighting people. Stop fighting. And Jesus says specifically 'Resist not evil' because your mind will say 'But when there is evil then one has to resist. Evil cannot be allowed; evil has to be fought

and destroyed.' Nobody has ever destroyed evil. Evil is eternal. You will be destroyed in fighting it. It can't be destroyed. Beware of that fallacy, that fallacious idea.

YE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY.

BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU, AND PERSECUTE YOU...

The whole message is very clear and loud. Jesus is saying: Not a single iota of energy has to be wasted for anything. The whole energy has to be conserved. When the energy comes to a certain degree, the transformation happens automatically. That is the science of alchemy.
You heat water, you go on putting heat energy into it. Then comes the hundred-degree heat and the water evaporates. Ninety-nine... it was hot, but still water. Ninety-nine point nine... and it was very very hot, but still water. Hundred degrees -- and the jump!
So it happens in the inner world.
These sayings are not moral maxims. These sayings are concerned with inner transformation. If you go on preserving your energy and you don't go on squandering it anywhere... A dog starts barking and you start barking. You say 'I have to resist evil. This dog has to be taught a lesson.' You can teach the dog a lesson. It has never been heard that

they have learned any lesson -- they go on barking. Many like you have been there, teaching lessons to the dogs. Dogs are very stubborn; they go on barking. You are simply wasted. And barking at dogs, you lose the capacity of praying to God, because the barking and the praying cannot exist together.
Fighting, hatred, anger, and love cannot exist together. It is simple inner economics.

THAT YE MAY BE THE CHILDREN OF YOUR FATHER
WHICH IS IN HEAVEN...

If you want to be the children of God, then this has to be done -- you have to preserve energy. And he is giving you energy every day. If a man simply goes on preserving, nothing else is needed. Jesus is giving such a key -- a great key. It can unlock the ultimate door.

... FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD, AND SENDETH RAIN ON THE JUST AND ON THE UNJUST.

And Jesus says: Don't be bothered about the just and the unjust. Look at God. His clouds come and shower on both the just and the unjust. His sun comes and gives light and life to both good and bad. So why are you worried? God goes on giving energy to all.
So, please, don't become a reformer. Remember, if you want to reform yourself, don't become a reformer, because you can do either one or the other. If you become a

reformer, you start changing other people. Don't become a reformer if you want to be reformed. Then preserve your energy. And the miracle is that if you are reformed, if you are transformed, then many will be transformed through you. Your very catalytic presence will be enough. Just your being there, and many will be thrilled with the unknown. Just your touch, and something will start vibrating in them. Not that you have to do much, just, if your light is burning, people will start coming towards you; groping in the dark, they will start moving towards you. And as they will be coming closer and closer and closer, one day the unlit lamp becomes lit through the one who is already lit. The flame jumps from one place to another. Just closeness is needed. Be around a Master. Be around somebody who has arrived, and go closer and closer with no resistance, with no fight, with no protection. Be vulnerable. And all else follows of its own accord.

THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN: FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD AND SENDETH RAIN ON THE JUST AND ON THE UNJUST...

So who are you to be worried about good and bad? Who are you to be worried about how the world should be? That is again just an ego trip.

FOR IF YE LOVE THEM WHICH LOVE YOU, WHAT REWARD HAVE YE? DO NOT EVEN THE PUBLICANS THE SAME?

The puritan, the publican, the moralist, the formalist -- they also do the same. When people love them, they love them. There is nothing much in it, nothing much that can be said is special. When people love you, you love; when somebody smiles at you, you smile. But that is not the point.
When somebody hits you, and you smile... And somebody is full of hatred towards you, and your love goes on flowing... this is the miracle! This is magic! And only this magic can make you the children of God. Nothing else will be of help.

BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.

This too is one of the most fundamental sayings: BE YE THEREFORE PERFECT... Remember, you can be perfect only because intrinsically you ARE perfect. You come from God, how can you be imperfect? You belong to God, how can you be imperfect? Intrinsically, you are God, because God is in you and you are in God. But you have not given an opportunity for yourself to see into it. You are so much engaged, occupied outside -- doing this, doing that, bringing a little good to the world, justice to the world, making this reform and that. You are so much concerned with the outside, that's why you have not been able to look into your innermost shrine. And God is THERE. God is abiding in you.
Yes, you can be perfect, because you are perfect. Only the perfect can be perfect.

So perfection is not to be created, it has only to be discovered. It is already there, hidden maybe, hidden behind veils maybe, but it is there. Remove the veils, and you will find it. You are not to invent it, you are only to discover it. Or maybe even discovery is not the right word. Let me say... rediscover it.

I Say Unto You, Vol 1

Chapter #4

Chapter title: Unless you Create Your Face

24 October 1977 am in Buddha Hall

Question 1

LIFE SEEMS TO HE MEANINGLESS. WHY?

Life is... unless you give meaning to it. There is no in-built meaning in it; it has to be created. It has to be introduced, it has to be provoked. If you are waiting for some ready-made meaning, you will not get it... and life will seem meaningless.

Life is just blank. It is just an opportunity. You can create meaning, you can create meaninglessness too. You can create freedom, you can create an imprisonment too. It all depends on you. Your freedom is total.

Man is very afraid of this freedom, because this freedom becomes great responsibilities. You would like somebody to give you meaning so that then you are not responsible. Then meaning is given to you.

To create meaning means that if you miss. only you are responsible and nobody else. That creates fear. So man has

always been creating gods who Give meaning to Life. What exactly is the notion of a God? Someone to look to, somebody to look up to, somebody who will give meaning to you, somebody who will give salvation, bliss, MOKSHA. YOU want to be on the receiving end, that's why people go to the churches, to the temples, to the mosques -- just to pray 'Give us meaning.'

This prayer is impotent The right prayer is to DO something to create meaning. Existence cooperates, it cooperates with you -- whatsoever you are doing, God is always there to cooperate. Even if you are going against him, he cooperates with you. That's the meaning of Jesus' saying that when the clouds shower, they shower on both the just and the unjust, the good and the bad. When the sunrays fall, they fall on all unconditionally -- the sinner and the saint; they don't make any distinction.

If you are simply waiting for some meaning to come into your life, you are waiting like a beggar with a begging-bowl. Then you will never get it. And because you are waiting, you will continuously feel meaninglessness. You have an idea of meaning and you don't create it, and then you go on comparing your life with that idea and life is always falling short... great anxiety. You are creating both. First this idea that 'I am only to be on the receiving end' that 'I am not to be creative'; and second, carrying this great idea that 'Life should be like THIS, only then it is life, only then there is significance' -- and then comparing it with your life. You will not find anywhere that poetry which gives you significance unless you bring it into existence, unless you create it.

Sannyas means a creative approach towards God. Your prayer should not be just impotent. It should show that you really want it to be that way. You should do all that you can do -- no stone should be left unturned, only then God's help arises, comes, descends, transforms. God certainly comes, but only when you have done all that you could do, never before.
And the problem has become very very great -- particularly for the modern mind. In the past man has always lived with a 'giver-God'. He was there in the heaven and everything was right on the earth. People have lived very lethargically, uncreatively, just dependent on God -- praying, praising him, and thinking that they have done all that they can do -- prayer and praise. Now that is no more possible -- not after Friedrich Nietzsche. That God is dead.

Let me tell you this small parable from Nietzsche.
Have you not heard of the madman who lit a lantern in the bright morning hours, ran to the market place and cried incessantly 'I seek God! I seek God!' As many of those who do not believe in God were standing around just then, he provoked much laughter.
'Why, did he get lost?' said one. 'Is he afraid of us? Is he hiding?' said another. 'Has he lost his way? or gone on voyage? or emigrated?' said the third. Thus they yelled and laughed. The madman jumped into their midst and pierced them with his glances.

'Whither is God?' he cried. 'I shall tell you. We have killed him -- you and 1. All of us are his murderers. And now we are plunging continuously into nothingness. Do you not

feel the breath of empty space? Has it not become colder? Is not night and more night coming on all the while? Must not lanterns be lit even in the morning? Do we not hear anything of the noise of the grave-diggers who are digging a grave for God and burying him? Do we not smell.anything yet of God's decomposition? Gods too decompose. God is dead. God remains dead. And we have killed him.'

Here the madman fell silent and looked again at his listeners. And they too were silent and stared at him in astonishment. At last he threw his lantern on the ground, and it broke and went out. 'I come too early' he said to them; 'my time has not come yet. The tremendous event is still on its way, still wandering. It has not yet reached the ears of man. Lightning and thunder require time, the light of the stars requires time, deeds require time, even after they are done, before they can be seen and heard. This deed is still more distant from them than the most distant stars -- and they have done it themselves.'

What Nietzsche's madman has said :I have come a little too early, maybe my right time has not come. People cannot understand it... That time has come now, after one hundred years. The whole world is full of the smell of the decomposing God. But it always happens. This parable is of infinite significance.

Each age has to create its own God, others' gods won't do. They were created by them for their own purposes, for their own ends. They have become irrelevant. They become irrelevant all the time. And whenever one God becomes irrelevant and dies, decomposes and disappears, in the

wake comes great emptiness, great meaninglessness; because that God was giving a certain meaning to people, that God was their meaning. Now he is no more there. Suddenly you are left alone -- alone on a dark night, alone on a cold night.
God was a kind of warmth; heaven was not far away, it was very close. You could have almost touched his feet any time. God was all the time looking after you. He was always observing you. You were a small child and he was your father or mother. Now that God exists no more. Now it has become very difficult to look at the sky and pray like Jesus did.
Jesus used to call God 'my Father'. His exact word is ABBA, which is far more loving, affectionate, closer -- like 'daddy'. 'Father' is a little cold. He used to call God AHBA. You cannot call, have you tried? Sometimes look at the sky, and just say 'Daddy' -- how foolish it looks.

I have heard...
Sherwood Anderson describes his own awakening to this spiritual emptiness. He tells of walking alone late at night along a moonlit road when 'I had suddenly an odd, and to my own seeming, a ridiculous desire to abase myself before something not human. And so, stepping into the moonlit road, I knelt in the dust. Having no God -- the gods having been taken away from us... by the life about us, as a personal God has been taken from all modern men... by a force within that man himself does not understand, but calls the intellect, I kept smiling at the figure I cut in my own eyes as I knelt on the road...'

Visualise a moonlit road, a silent night, a cool breeze, and suddenly Anderson is possessed by a desire to pray. But he says 'a desire to ABASE myself...'

When there is no God, how can you pray? When there is no God, it seems to be perfectly logical to say an urge 'to abase myself...' to surrender to the nothing, to surrender to the empty sky, just 'humiliate myself'. Remember that word 'abase'. Nobody who has prayed has said that it is abasing yourself. They have said it is praising God, raising God high. Now that there is no God and you cannot pray to God, then what are you doing kneeling in a dusty road? Maybe it is beautiful, maybe there is moonlight, maybe it is silent. So what? But you are abasing yourself in the dust.

'I kept smiling' he says 'at the figure I cut in my own eyes as I knelt on the road...' There was nobody else, but in his own eyes he is seeing the ridiculousness of it, the absurdity of it. 'There was no God in the sky, no God in myself, no conviction in myself that I had the power to believe in a God. And sol merely knelt in the dust in silence and no words came to my lips.'

This is the situation. You cannot call ABBA -- those words won't come to your lips. And even if you do bring them, they will be false and you will be laughing at the whole ridiculousness of it.

Each age has to create a new God. Not that God dies, but the notions of God die. Now man is left in a vacuum, in an existential vacuum. The old gods have gone, and we have not created new gods. The old temple is a ruin, and we have not built a new temple. Each age has to search again and again, and rediscover God in its own way -- that's why life seems to be meaningless. And now the old God cannot be

revived, the old God cannot be given breath alone. That's what churches, priests are trying to do: trying to breathe into the dead God. It is not possible; man has become more grown-up. Man needs a more grown-up God. Man needs a God who can fulfil his requirements which are now. Krishna fulfilled some people's requirement then, five thousand years back. Jesus fulfilled some people's requirement two thousand years back. Moses' God was not relevant to Jesus' time. Jesus' God cannot be relevant to yours. Things change, but man cannot live without God. By 'God' I mean MEANING. You can forget the word; the word does not matter. Man cannot live without meaning. He needs to feel that what he is doing has a relevance, that whatsoever he is doing contributes something to the total joy, the total beauty of the existence. Maybe his effort is small, his hands are tiny, but still he is not irrelevant to existence; he is required. He is fulfilling a certain need, that brings meaning to life. When you are fulfilling a need, there is meaning. And with meaning there is joy. When you are not fulfilling any need, you can disappear and there will not be any change in the world; you can be replaced easily, thrown away, and somebody else will do the work. You are only a function -- anybody else can fulfil it -- then there arises existential vacuum. Then you start feeling pain in the heart. Then why go on living? For what? What is the point of it all? Then there seems to be no point, and it drives people crazy.

I understand your question. You ask: LIFE SEEMS TO BE SO MEANINGLESS. WHY?

It seems to be so meaningless because you have not yet taken hold of life. You have not created anything that can give significance to it.
Eliot says that man is hollow. Yes, that is true, man is hollow, but so is a bamboo hollow. But when the bamboo becomes a flute there arises meaning. And so man can become a flute. But you are not flutes, you are simply hollow bamboos.
About modern man Eliot says
'Shape without form, shade without colour,
Paralysed force, gesture without motion...'

This is his description: 'Paralysed force, gesture without motion...' That's how Anderson must have looked in his own eyes, kneeling on a dusty road. He must have cut a very ridiculous figure.
'Shape without form, shade without colour,
Paralysed force, gesture without motion...'

Then your life seems to be like a wasteland, a desert where no river flows, no trees grow, no birds sing... nothing happens. It is a nightmare. One goes on and on... and nothing happens. And one day one falls down and disappears into the dust -- DUST to DUST...

Leo Tolstoy used to ask his friends -- he Was very much interested in their dreams -- he asked Maxim Gorky... Sitting together, they were talking of things, gossiping, and suddenly he asked Gorky 'Can you tell me one of your dreams which you have not forgotten? which has remained special to you in your whole life's dreams?'

And Gorky said 'Yes, there has been one dream that I cannot forget. And it has not happened once, it has happened many times in the same way again and again. So it goes on being more and more impressed onto my consciousness.'
Tolstoy became very interested. He said 'You tell me. You tell me immediately.'
And Gorky said 'The dream is that I see a vast desert with no trees, no people, no animals, utterly utterly empty, sands and sands and sands. And the sun is burning so hot, it is fire. And I see myself walking to nowhere in particular. There is nowhere to go, no destination. Not only that, the strange thing is that I see only my feet and my shoes. I cannot see anything else. I try and I try, and it becomes very very crazy. I cannot see my face, I cannot see my body, I cannot see my hands -- just two feet covered in leather shoes. I can hear the noise that they are making, and those two feet go on and on and on in that desert -- to nowhere! And it seems to continue for ages! Nothing happens, just those two legs without the body, without the soul, without the face. Where are they going? And why are they going in the first place? And what is the point of going? Why can't they stop? -- all these questions arise, and great fear grips my soul. And I always awake out of it trembling, shaking, perspiring.'

The dream is symbolic. That dream is what modern man has become.
Unless you create your face you will not find any face. You come faceless into the world. Unless you create your soul

you don't have any. You can have only that which you create.
A Buddha has a soul, a Jesus has a soul -- you don't have. Don't take it for granted. That has been one of the causes of greatest miseries to humanity, that people think they have souls. How can you have if you have not created it in the first place? You can have only that which you create. You can possess only that which you have created.
Religion should be that creativity -- creating a soul, creating a face, creating a being out of nothingness. Then there is joy, then there is great exaltation. Then life has zest, juice, flow, thrill. Then life pulsates, is adventure; is not a monotony, is not a nightmare. Then trees start growing in your desert, birds start singing in your wasteland, flowers come, clouds come, and the emptiness is no more empty; it is full of life.
Let me repeat: the meaning has to be created.

Question 2
OSHO, SOMETIMES I HAVE THE FEELING THAT YOU ARE NOT QUOTING THE BIBLE CORRECTLY.

That's possible. I am not a scholar, and if sometimes it is correct, it is a miracle. It must be coincidence. I am not a Christian either. I am not concerned with what exactly is written in the book, I am more concerned with what happened to Jesus in his innermost core. It has happened to me too, sol know what it is. When I am saying anything, I am not saying it according to the Bible, but according to the Christ-consciousness. And if sometimes you find that I am

saying something which is not in the Bible, then at least in your Bible you can add it. And it will be absolutely true. It is possible... because I am a drunkard. I speak out of my drunkenness. If you are listening from a scholarly standpoint, you may be worried, puzzled; and you will miss much.

You will have to remember it again and again: that I may not be true to the letter but I am true to the spirit. But you have been taught what is in the Bible, you have been forced to learn it. It is crammed into your heads, and whenever you see something different, naturally you become puzzled. Somebody else has also asked 'It seems that Christ is not the type for you. He seems to be too much of a moralist. And the sutras that you have covered' he has said 'were very different to the meaning that you have given to them.' That too will be apparent to you many times, but it is only apparent, it is not true. In fact you don't know Jesus as he was. You know the Jesus that Christianity has depicted for you. You know a Jesus through the Christian interpretation, and you have believed that this is so. Those moralistic interpretations are Christian interpretations. Jesus needs better treatment. He needs to be brought to the world again in his originality.

He was one of the most amoral persons. That's why the Jews were so much against him. The Jews of his day were very moralistic people, very law-abiding. Their anger against Jesus was this basically: that he was not law-abiding, and he was bringing dangerous intuitions to people. He was bringing a kind of lawlessness.

Jews have always been a law-abiding people. That's why all the great revolutionaries of the world have come from

the Jews. It is not accidental. When a society is very law-abiding, as a reaction it creates the revolutionary. Jesus is a great revolutionary. Karl Marx is also a Jew, and a great revolutionary. Sigmund Freud is also a Jew, and a great revolutionary. So is Albert Einstein.

These four people have influenced the history of humanity as nobody else has ever done. Why?

Jews are so law-abiding, so righteous that sooner or later somebody is born who rebels against it. Only in a law-abiding society can the rebel be born. You will be surprised: here also, more than half the people are Jews, which is strange. It is out of all proportion. Again and again Vivek brings the news that 'This sannyasin is also a Jew! That sannyasin is also a Jew!' And sometimes I start suspecting -- maybe I am a Jew, or what? If everybody is a Jew, then I must be a Jew...

In India Jews are non-existent. This may be the only place where you can find Jews, and they are so many that this is almost a Jewish place, a Jerusalem. But why? The society is too law-abiding, too traditional, so anybody who has some intelligence starts rebelling. He starts escaping, he starts finding new ways of being. That's why so many Jews are here.

The Jews were angry because he was amoral -- not immoral, but amoral. By 'amoral' I mean his morality was inner, it was not from the outside. His morality was spontaneous. He lived each moment, he had no plan, he had no blueprint for how to live. He was a conscious being, and each moment he would decide again and again. He would not carry any conclusion from the past. He would simply be there in the situation and let the situation decide. His

response was always fresh, that's why there are so many contradictions in the Bible -- there are bound to be.
A man who lives moment-to-moment will have many contradictions. He cannot be very consistent; only dead people can be consistent. A man who is really alive each moment goes on changing, because life changes so he changes. He is never out of tune with life, he is always in tune with life. And LIFE IS inconsistent so he becomes inconsistent. A truly great man is so vast, he contains contradictions.
Jesus contains great contradictions. One of the logicians of the French Revolution, Voltaire, has shouted almost madly 'Down with this scoundrel!' -- and by 'this scoundrel' he means Jesus. Why? Why should Voltaire, a man of very rational grounding, logic, philosophy, why should he call Jesus a scoundrel? 'Down with this scoundrel!' -- because Jesus is so contradictory. In fact you cannot follow Jesus without going crazy. You cannot follow me without going crazy. That's why I say: Don't follow me. Just understand me.
And sol say about Jesus: understand him; there is no need to follow. If you follow, that will be against Jesus, because he never followed anybody. If you follow Jesus you will be carrying a blueprint in your head, and you will always be looking from that blueprint: what to do? what not to do? And he never carried any conclusions. He lived an open life.
When I am responding on Jesus' sayings, many times you will feel that I am not saying that which has been taught to you.

My situation is like this:
A new priest at his first mass was so scared, he couldn't even speak. After mass he asked the Monsignor how he had got on, and the Monsignor said fine, only next week it might help if he put vodka or gin in his water glass to help relax him. The next Sunday the priest put vodka in his glass and really talked a storm. After mass he again asked the Monsignor how he had done. The Monsignor said fine, but that there were a few things that should be straightened out. First, there are TEN commandments, not TWELVE. Second, there are TWELVE disciples, not TEN. Third David slew Goliath with a sling, he didn't knock his head off with the jawbone of an ass. We do not refer to Jesus Christ as 'the late J.C.'. And next Sunday there is a Taffy-pulling contest at St. Peter's, not a Peter-pulling contest at St. Taffy's. And sixth, the Father, Son and Holy Ghost are not referred to as 'Big Daddy', 'Junior', and 'Spook'.

I am a drunkard... too much vodka in me. So sometimes if I go a little astray, forgive me.

Question 3
HOW CAN MY JUDGMENTAL, SELF-OPINIONATED, GUILT-INDUCING, FEARFUL MIND BE MUTATED? IT IS GIVING ME THE SHITS. I'M COMPLETELY FED-UP WITH IT.

The question is from Nirvat.
First, it need not be mutated, it has only to be dropped -- not mutated. You don't mutate a disease, you drop it. You don't mutate something that is wrong inside you, you

simply get rid of it. Mind needs no mutation. Just see the point that this is a kind of cancerous growth in you, then drop it. In fact, in understanding that this is a cancerous growth, you WILL drop it. The very seeing will become the dropping of it.

You still want to mutate it? You still want to keep it -- I little more painted, polished, a change here and there, a little whitewash and renovation? Then you are not really fed-up with it. You still have some infatuation with it, you want to keep it. You want to keep it, maybe in a little reformed, modified way, but the continuity you want to keep. And that is the whole point, the very crux of the whole problem.

You should become discontinuous with the mind, that is mutation, that is revolution -- discontinuous... When you become very intensely aware of all the nonsense and nuisance that the mind has done to you -- then you don't ask how to transform it, how to reform it, how to make it a little more civilised and tame, how to make it a little more sophisticated, how to make it so one can live with it conveniently, comfortably, how to rub its corners a little bit and make them smooth. Then it will be the same thing. Maybe the disease will be there in a subtle form, and the subtle form is more dangerous than the gross form, because the subtle goes deeper than the gross.

You say: HOW RAN MY JUDGMENTAL, SELF-OPINIONATED, GUILT-INDUCING, FEARFUL MIND HE MUTATED?

No need to go on having your mind. It is not of any worth. Drop it, and then you will have the universal mind functioning in you. Because of your mind the universal

cannot function, you go on interfering. You don't allow the cosmic mind to function in you. You are the barrier, the hindrance, the obstruction. Now the obstruction is not to be made better, the obstruction has to be removed -- utterly removed.

And you say: IT IS GIVING ME THE SHITS. I'M COMPLETELY FED-UP WITH IT.

Not completely, Nirvat. If you are completely fed-up with it, you will not even ask the question. Who is forcing you to keep this mind? You are not completely fed-up with it. There must be some subtle infatuation still lingering. You are still hoping against hope that maybe something better can come out of it. 'It is such a beautiful mind, maybe something is wrong that can be put right Some nuts and bolts are loose, they can be tightened. something is missing, it can be brought from the outside. Something is non-functioning, it can be cleaned, made to function.' But this will be just a reformation. You will have a better cultured mind.

That does not make any difference. The mind will be there, and the mind creates the barrier between you and God. Because your mind means the cosmic mind is not allowed to function unhindered. You are standing there, choosing, deciding, concluding -- according to your notions, ideologies, ideas, scriptures, experiences. God comes to you, but your mind colours the whole thing so much that you cannot know what is coming to you.

Open the window, let there be no hindrance, no curtain. Look directly into existence without your mind coming in. Even if it happens for a single moment, you will have such a great insight. It can happen. It has happened to me, it has

happened to Jesus, it has happened to Buddha, it can happen to you. Because you all carry the seed; the essential seed of it is in you.
So don't be in a hurry. If you are not fed-up totally with it, get a little more fed-up with it. But it needs a let-go.

Nartan has sent a beautiful anecdote:
A mountain climber was halfway up a steep precipice when suddenly he slipped and began plummeting towards the valley below. After falling several hundred feet he luckily was able to grab on to a small tree growing out of a crack in the sheer vertical face of the mountain.
As he was clinging on for dear life, he looked up into the sky and said 'Lord, please save me.'
A booming voice answered back and said 'Let go and have faith!'
The man, still hanging on, thought for a moment and then looked up again and said 'Is there anyone else up there?'
That is the situation. I am telling you: Let go of it. In its very dropping is the benediction. But you are afraid of dropping it. You are so much identified with it: you think it is you! That is the problem. And when you say 'I am fed-up with it', who is this 'I am'? It is again part of the same mind. And the mind is very cunning in playing games. It divides itself and goes on playing games. This one who says 'I am fed-up' is but a part of the mind and this is the same of the mind: it divides and then goes on playing the game of hide-and-seek. The one that you are fed-up with and the one which is fed-up -- both are the same. The object and subject are both the same.

See it! Look into it, and you will be able to see because it is so.l am just stating a fact. Seeing it, you will start laughing. If you listen to this mind which says 'I am fed-up with the mind' you will again strengthen the mind from another side. They are complementary to each other. They are not enemies, they supplement each other.

Just be choiceless. Don't choose. Choice brings the mind in. Choice is mind. That's why all the ancient scriptures and all the ancient Masters have been talking about only one thing: Be a witness. Just watch what is happening.

Ask 'Who is fed-up with the mind?' And you will see that it is the mind creating a new game -- deceiving you again on a subtler and deeper level. And it can go on and on.

Just watch. Don't decide. Don't take sides. Go on watching. Watching is a little arduous, because the mind says 'DO something. Either be for this side or that, but DO something. Don't just go on sitting there silently and watching' -- because mind becomes very much afraid when you simply watch.

My suggestion for you, Nirvat, is that for three months you simply watch without deciding that you have to do anything about the mind. Go on watching. On each subtler level you go on watching. And in those three months some day you will have the first glimpse of no-mind. It may only be for a moment, but that will become the turning-point in your life. From that moment, more and more moments will be coming to you. And soon you will see that without doing anything about the mind, the mind has started receding backwards. It is going far away. It still makes a noise, but it is very distant: you remain unperturbed by it. One day,

suddenly it is gone: you are left alone. And when you are left alone, you are in God.
You have always been in God. Because of the interference of the mind, it was not possible for you to look into your own self.

Question 4
THIS QUESTION HAS BEEN HOVERING IN ME FOR YEARS. A FEW TIMES YOU HAVE TALKED AROUND IT, BUT THIS HAS MYSTIFIED ME MORE, SO PLEASE ENLIGHTEN. WHEN AND WHERE DID ENLIGHTENMENT HAPPEN TO JESUS? WAS HE BORN ENLIGHTENED? -- AS IT IS SAID SOME THREE WISE MEN FROM THE EAST TRAVELLED TO HAVE DARSHAN OF THE BABY JESUS. OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS SECRETLY AND ANONYMOUSLY TRAVELLING IN TIBET AND INDIA, VISITING BUDDHIST MONASTERIES? OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS INITIATED BY JOHN THE BAPTIST IN THE RIVER JORDAN? OR DID ENLIGHTENMENT HAPPEN TO JESUS WHEN HE WAS ON THE CROSS SAYING 'LORD, THY KINGDOM COME, THY WILL BE DONE'?

There are three stages of enlightenment.
The first is when the first glimpse happens. I call it mini-satori. When, for the first time, for a single moment mind is not functioning, there is a gap -- no thought between you and existence. You and existence, you and existence... for a

moment... and the meeting, and the merging, and the communion, and the orgasm... but for a moment. And from that moment the seed will be in your heart and growing. The second I call satori: that is when you have become capable of retaining this gap as long as you want. For hours together, for days together you can remain in this interval, in this utter aloneness, in God, with God, as God. But a little effort is still needed on your part. If you drop the effort the SATORI disappears. the first SATORI, the mini-SATORI, happened almost an accident -- you were not even expecting it. How can you expect? You had not known it before, you had never tasted it. How can you expect it? It came just out of the blue. Yes, you were doing many things -- praying, meditating, dancing, singing -- but they were all like groping in the dark. You were groping. It will not happen if you are not groping at all. It happens only to 'gropers', real gropers -- they go on groping, they never feel tired and exhausted, and they never feel hopeless. Millions of times they are defeated in their effort, and nothing happens, but they go on and on. Their passion for God is so tremendous. They can accept all kinds of defeats and frustrations, but their search continues. Unwavering, they go on groping. The darkness is great, it seems to be almost endless, but their hope is greater than the darkness. That is the meaning of faith; they grope through faith.

Faith means hoping for that which seems almost impossible. Faith means hoping against all hope. Faith means trying to see that which you have not seen, and you cannot even be certain whether it exists or not. A great passion is needed to have that much faith.

So to a groper who lives in faith and goes on and on, nothing ever prevents him. No failure ever settles in him; his journey continues. He is the pilgrim. Then one day it comes just out of the blue. You were not expecting. Unawares, it comes close to you and surrounds you. For a moment you cannot even believe... How can you believe? -- for millions of lives a person has been groping, and it has not happened. The first time it looks almost like imagination, dream. But it is there, and it is so real that all that you have known before as real pales before it, becomes very faint. It is so real that it carries its certainty intrinsically. It is self-evident. You cannot suspect it. That is the criterion of whether the mini-satori has happened or not: you cannot doubt it. You can try, but you cannot doubt it. It is so certain that no doubt arises in that moment. It is simply there.

It is like the sun has risen... how can you doubt?

Then the second becomes a more conscious groping. Now you know it is, now you know it has happened. Now you know it has even happened to you! Now there is a great certainty. Now faith is not needed, now experience is enough. Now belief is not needed. Now its certainty permeates your whole being, you are full of it. Now you grope more consciously, you make efforts in the right direction. Now you know how it happened, when it happened, in what space it became possible. You were dancing? -- then what was happening when it happened? In what way did the contact become possible? By and by, it happens again and again, and you can make out, figure out, reckon out how it happens, in what mood. In what mood do you fall in tune with it and it happens? Now things become

more clear, now it is not just waiting in the darkness. You can start moving, you can have a direction.
Still you falter, still sometimes you fall, still sometimes it disappears for months. But never again can doubt arise in you. The doubt has been killed by the first satori. Then, more and more, it will come. And sooner or later you will become capable of bringing it on order. Whenever you want you can create that milieu in you which brings it. You can relax, if it comes in relaxation; you can dance, if it comes, in dance. You can go under the sky if it comes there. You can watch a rose flower if it happens there. You can go and float in a river if it happens there.
That's how all the methods have been discovered. They have been discovered by people when they found out that in a certain situation -- make certain arrangements -- it happens. Those became methods. By and by you become very very certain that if you desire it, any moment you will be able, because you can move your focus towards it. You can move your whole consciousness, you can direct your being.
Now you become able to see that it is always there; just your contact is needed. It is almost like your radio or like your TV: it is always there, sounds are always passing; you just have to tune the radio to a certain station -- and the song, and the news. This is the second stage. But still, effort is needed to tune. You are not continuously tuned on your own, you have to work it out. Some days it is easy, some days it is hard. If you are in a negative mood it is hard, if you are angry, it is hard. If you are loving it is easier. In the early morning it is easier, in the evening it is more difficult. Alone on a mountain it is easier, in the

market-place it is more difficult. So you start coming closer and closer, but still effort is needed.
Then the third thing happens. When you become so capable of finding it that any moment, whenever you want it -- not a single moment is lost -- you immediately can pinpoint it, then the third thing happens. It becomes a natural quality. That I call samadhi.
SATORI one, SATORI two, SATORI three... The first SATORI must have happened somewhere in the East -- in Tibet or in India. Jesus was with Buddhist Masters. The first SATORI must have happened somewhere here, because to the Jews SAMADHI had never been a concern. Jesus brings something very foreign to the Jewish world: he introduces Buddha into the Jewish world. It must have happened somewhere in Nalanda, where he stayed for many years. But he was travelling -- he was in Egypt, he was in India, in Tibet. So nobody can be certain of where it happened. But more possibility is India: it remains, for centuries, the country where satori has been more available than anywhere else -- for a certain reason -- because so many people have been meditating here. Their meditation has created very potential spots, very available spots. It must have happened somewhere here, but no record is there, so I'm not saying anything historical.
But about the second: it is certain it happened in the River Jordan with John the Baptist when he initiated Jesus into his path -- the path of the Essenes. He was a great Master, John the Baptist, a very revolutionary prophet. The second SATORI must have happened there. It is depicted as a white dove descending on Jesus. The white dove has always been the symbol of peace, silence. That is the

symbol for SATORI -- the unknown descending. The second satori must have happened there. And John the Baptist said 'My work is finished. The man has come who will take it over from me. Now I can renounce and go into the mountains. I was waiting for this man.'

And the third happened just on the cross -- the last effort of the ego -- very tiny, but still... Jesus must have desired how things should be in some way. Deep down, in some unconscious nook or comer of his being, he must have been hoping that God would save him. And God never moves according to you. Man proposes and God disposes -- that's how he teaches you to disappear, that's how he teaches you not to will on your own, not to have a private will. And the last lesson happened on the cross, at the last moment. Jesus shouted, almost in agony 'Why have you forsaken me? Why have you deserted me? What wrong have I done?' But he was a man of great insight -- the man of second SATORI. Immediately he must have become aware that this was wrong: 'That means I still have a desire of my own, a will of my own. That means I still am not totally in God. My surrender is still only ninety-nine per cent.' And a surrender that is ninety-nine per cent is a no-surrender, because surrender is one hundred per cent. A circle is a circle only when it is complete. You can't call a half-circle a half-circle, because 'circle' means complete. There are no half-circles. There is no approximate truth. The approximate truth is still a lie; either it is true or it is not true. There is nothing like approximate truth, and there is nothing like approximate surrender.

In that moment he realised. He relaxed, he surrendered. He said 'Let Thy kingdom come. Who am I to interfere? Let

THY will be done'... and the third SATORI, SAMADHI. That moment, Jesus disappeared. And I call THAT moment his resurrection. That is the moment Buddha says: GATE, GATE, PARAGATE, PARASAMGATE, BODHI SVAHA: Gone, gone, gone beyond, gone altogether beyond. What ecstasy! Alleluia! That is the moment of absolute benediction. Jesus became God. The Son became Father in that moment; all distinction disappeared. The last barrier dissolved, Jesus had come home.

Question 5
WHAT HAPPENS IN AND WITH THE RELATIONSHIP BETWEEN TWO PARTNERS IF THEIR EGOS DROP?

Then relationship happens. Before that it is just an empty name. Relationship cannot happen before the egos are gone.
You only believe that it is a relationship. It is a conflict, it is enmity, it is jealousy, it is aggression, it is domination, it is possession, and many things -- but not relationship. How can you relate with two egos there? When there are two egos, then there are four persons.
In every bed you will find four persons sleeping together. It is very rare to find a double bed, because then four persons are there overcrowding it. The wife is there and the ego, and the husband is there and the ego -- husband is hidden behind his ego, wife is hidden behind her ego, and those two egos go on making love. The real contact never happens.
The word 'relationship' is beautiful. The original meaning of the root from which the word 'to relate' comes is exactly

the same as 'to respond'. Relationship comes from that word 'respond'. If you have any image of your wife or husband, you cannot respond, and hence relate, to the truth of the person. And we all go on carrying images.

First, we have our image that is our ego -- 'who I am'. And then we have the image of the other -- who she is, or he is. The husband relates not to the woman that is there, he relates to the woman he thinks is there. So now, four are not there, six there are, and it goes on crowding. Now you are there -- that is one thing, your ego is there -- that is another thing. And now you don't relate to the woman who is there, you relate to the idea of your woman -- 'My wife is such and such, or should be such and such' and he is also having these things -- so six persons. It is really a miracle how people go on managing. It is very complicated. Relationship is not possible, there are too many people in between.

You go on reacting to the image not to the person, and hence there is no relationship. When there is no image, then there is relationship.

See it! And see it immediately, without the interference of thought. Don't have any image of the person you love. If you love me, don't have any image of me. There is no need. Just look into me as I am. The image will not allow you to see who I am. Don't have any image of the person you love; the person is enough. The truth of the person is enough whatsoever it is. And don't have any image of yourself, just be true, authentic, as you are. And there will be relationship. Then there will be a response. Then two realities will respond to each other. And when realities

respond there is great harmony, melody, joy. There is great beauty.

Don't have any image of me, don't have any image of your husband, don't have any image of your son, don't have any image of Jesus, and don't have any image of God. If you can drop all your images, you will enter into a totally different dimension -- the separate reality, the other shore. Approach truth imageless, thoughtless, nude, empty, uncovered. And the response will come out of your being of its own accord.

You ask me: WHAT HAPPENS IN AND WITH THE RELATIONSHIP BETWEEN TWO PARTNERS IF THEIR EGOS DROP?

Then love happens, then ecstasy happens. Then that very relationship becomes sacred, it becomes a shrine. And through that door you can reach to God. You have to grow more and more towards the state where the 'I' is not present at all.

This is the goal of all love, and this is the misery of all lovers. Because they want this to happen and it doesn't happen, then there is great misery, then they feel cheated, then they feel frustrated. Then they start thinking of changing the partner.

Every day some couple comes to me and says 'We would like to change the partners. Enough is enough. We are tired.' But what will you do? You will do the same with the other person. It is not going to make much difference. Maybe for a few days, the fantasy, the romance, the honeymoon, and again... And they know it -- because they have done it before too. And they nod their heads in

agreement. And they say 'Yes, that's true. I have been doing this to many women. But what to do? I am stuck again.' Rather than changing the partner, rather than dropping your woman or man, drop your ego. Dropping that ego, a different quality starts taking shape in your life, a different light, a different vision. And things settle in that vision. With that light coming in, all old miseries and conflicts and anguishes disappear.

The same energy that was becoming conflict starts becoming your joy. That's what Jesus means when he says: Don't go on squandering your energies in fighting, anger, objecting.

Veetmoha's mother has come here, a beautiful old woman. She has heard me -- I think only once, yesterday. And she was puzzled about one thing. She told Veetmoha 'What is the matter? I like what Osho says, but nobody objects! Whatsoever he goes on saying, people listen. Nobody is objecting, what is the matter?'

Her question is very natural. She must have seen lectures where somebody speaks, somebody objects -- raises a question -- and there is a quarrel, and discussion and argument. She must have been hoping for something like that. Here she sees people just sitting silently, utterly in silence, listening. This is the whole approach here. Objecting has to be dropped. Listening has to be evolved. Argument has to be dropped. A no-arguing communion has to be developed. That is the difference between an ordinary meeting and a meeting of the Master and the disciples. The disciples are not there with their egos to object or to argue. They are there to dissolve themselves, they are there to fall in tune with the Master. It is not relevant what he is

saying, it is not a question of agreeing or not agreeing. That is irrelevant. What I go on saying to you is just an excuse to allow you to be here with me. It will be difficult for you to be with me if I go on sitting in silence. Your mind has to be kept engaged. Your mind remains engaged, your heart opens. And the real thing is going to happen there in the heart, not in the mind. If the mind starts objecting, the heart closes. Then you become too much hung-up in the head. Yes, for the head I go on giving you toys. These are all toys. Your head goes on playing with the toys, and the real work is happening somewhere else. It is happening in the heart. If you are arguing, it will be difficult. Then your heart cannot open. And remember, let me repeat again - it is not a question of agreeing with me or not agreeing, that is irrelevant. There is no need to agree and no need to disagree. You can just be here without agreeing, without disagreeing, and something will start growing in you. And that is the REAL THING.
WHAT I SAY is just an excuse. WHAT I AM is the real thing.

Question 6
WHY DID JESUS' PARENTS NAME HIM JESUS?

I don't know. I don't even know why my parents named me Rajneesh. I have never asked them. But I have heard one story. Maybe that will help you a little bit.

I have heard...

It was in Bethlehem. The child had just been born and the three wise men were paying their respects. Each of them took it in turn to bow and present their gift.
The first said 'Truly a saviour' and went out.
The second: 'He will influence the whole world.'
The third, overcome with emotion and awe, silently placed his gift at the babe's feet and left. As he passed out of the stable door he bashed his head on the low beam and cried out 'Jesus!'
Mary smiled and said 'That's nice! -- we were going to call him Fred.'

I Say Unto You, Vol 1

Chapter #5

Chapter title: Pray to Thy Father in Secret
27 October 1977 am in Buddha Hall

MATTHEW 6

JESUS SAID UNTO HIS DISCIPLES:

5. AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

6. BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER IN SECRET.

7. BUT WHEN YE PRAY, USE NOT VAIN REPETITIONS, AS THE HEATHEN DO: FOR THEY THINK THAT THEY SHALL BE HEARD FOR THEIR MUCH SPEAKING.

8. BE NOT THEREFORE LIKE UNTO THEM: FOR YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF, BEFORE YE ASK HIM.

9. AFTER THIS MANNER THEREFORE PRAY YE: OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

10. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

11. GIVE US THIS DAY OUR DAILY BREAD.

12. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

13. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER.
AMEN.

MATTHEW 7

6. GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS, NEITHER CAST YE YOUR PEARLS BEFORE SWINE, LEST THEY TRAMPLE THEM UNDER THEIR FEET, AND TURN AGAIN AND REND YOU.

7. ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU:

8. FOR EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

12. THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS.

13. ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT:

14. BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Man is mind.

The word 'man' itself comes from the Sanskrit root man, which means mind. If you understand the workings of the mind, you will understand the reality of man and the possibility too. If you understand the inner mechanism of the mind, you will understand the past of man, the present and the future too.

Man in himself is not a being but a passage. In himself man is not a being, because man is continuously a becoming. There is no rest in being a man. Rest is below man or above man. Below is nature, above is God. Man is just in between -- a link, a ladder. You cannot rest on a ladder, you cannot stop on the ladder. The ladder cannot become your abode. Man has to be surpassed, man has to be transcended.

Man is a journey between your two infinities. One is your nature, one infinity; another is your hidden God, the other infinity. And man is just between the two, a ferry boat. Use it, but don't be confined by it. Use it, but don't be defined by it. Always remember that you have to go beyond.

The whole message of Jesus is how to go beyond man. That's why he again and again says: I am the Son of man and the Son of God. He goes on insisting on this contradiction, because he wants it to be completely clear that man is both: on the one hand part of nature, on the other hand part of God. That is the meaning of the word 'son': son means a part of the father.

And because man belongs to these two realities -- two separate realities -- there is anxiety in mall, there is tension in man, there is constant conflict in man, because these two natures go on fighting. Hence, as man, there is no possibility of peace. Either you have to become absolutely unconscious, like a drunkard when he has taken so much

alcohol that he has lost all his consciousness -- then there is peace, or you will have to become so conscious that all the nooks and corners of your being are full of light -- you become a Buddha or a Christ -- then there is peace. Either fall below man, or go beyond man. Don't go on clinging to being a man, because then you are clinging to a disease. That's exactly what man is: a disease, a constant tension -- to be or not to be, to be this or to be that -- a constant fight between the soul and the body, the lower and the higher, unconsciousness and consciousness. To understand man as a conflict, to understand man as a constant tension will help immensely, because then you stop clinging to man as such. Rather, on the contrary, you start thinking 'How to go beyond, how to transcend, how to surpass?'

Friedrich Nietzsche is right when he says that mall is the only animal who tries to surpass himself, the only animal who can surpass himself. It is the greatest miracle in the world: to surpass oneself. But it has happened. It has happened in a Christ, in a Buddha, in a Krishna. It can happen in you! You are a great promise, a project, an adventure. But don't start thinking about yourself as if you have arrived. Then you cling somewhere in between, and a part of you will be pulled to one side and the other part to another side -- you will be torn apart. And you will remain in anguish, and your existence will be nothing but a long long on-going nightmare.

Before we enter the sutras, a few things about the mind -- because man is mind.

The first state of mind we can call 'pre-mind'. It exists in a very small child -- very primitive, animal-like. Hence the beauty of the children, and the innocence, and the grace --

because that anxiety which we call man has not yet evolved. The child is at ease. The child is not yet a traveller, he has yet not left his home in search for some other home. The pilgrimage has not started yet. The child is at rest -- perfectly at ease and happy to be whatsoever he is. That's why his eyes have no anxiety, and the child has a certain grace around him.

But this grace is going to be lost. This grace cannot stay forever, because it is unconscious, because it has not been earned, because it is a natural gift, and the child is completely oblivious to it. He cannot hold onto it. How can you hold onto something when you are unconscious of it? It has to be lost. The only way to gain it is to lose it. The child will have to go into corruption, into perversion. The child will have to go into the cunningness of the mind, and then the child will understand that he has lost something -- something immensely valuable.

But one can know it only when it is lost. There is no other way to know it. Then the search starts. Religion is nothing but the search for the lost childhood. Everybody carries the memory of it, the very alive memory of it, somewhere deep down. Maybe not very consciously, but it functions like an unconscious substratum that something has been lost, something has been forgotten, something was there which is no more there; something is being missed, and one starts searching for it.

The first stage is pre-mind. There is no responsibility, because a child knows nothing of duty, the child knows nothing of values, virtues. The child knows nothing of sainthood, so he is not aware of sin either. He exists before the diversion, he exists before those two paths of sin and

sainthood diverge, separate and go apart. He is in a kind of primitive unity. This cannot last for long, this is going to go, but it has not gone yet. This is the state of the child nearabout three years of age.

Between three and four the child loses his innocence, loses his virginity, loses nature and becomes part of the civilised world -- really becomes man.

This pre-mind is instinctive. It is very intelligent, but the intelligence is not intellectual, the intelligence is purely instinctive. The child functions very intelligently but not intellectually. The intelligence that a child shows is natural, he has not learned it. It is part of the wisdom of his body, it is inherited.

The child has no idea of good and bad, so there is never any conflict. His desires are pure. Whatsoever he desires, he desires passionately, totally. No problem arises in his mind whether this desire is right or wrong. Whenever he is in a certain mood, he is totally in it -- but his moods are momentary. He has no identity, he is unpredictable: one moment he is loving, another moment he is angry. And you cannot tell him 'You are contradictory'; he is very inconsistent because he is always true to the moment. Not that he does anything consciously, it is just natural.

So the innocence is there, but it is not very deep. The innocence is there, but it has no meditativeness in it. It is shallow, momentary, temporary, tentative.

The child is more like an animal than like a man. The child is the link between the man and the animal. The child passes through all the stages that man has passed through down the ages. The scientists say that during nine months in the mother's womb the child passes through millions of

years of evolution. He starts like a fish -- as life started on the earth -- and then by and by, he goes on growing. Within days he is passing through thousands, millions of years; in nine months he has passed through the whole of evolution. But even when the child is born, he is still not yet man -- not at least, civilised -- he is primitive, the cave-man.

The child lives in an inner chaos. He has no idea what he is going to do. He has no future, he carries no past; he lives utterlY in the present. But because he lives utterly in the present and unconsciously, his life cannot have a discipline, an order. It is chaotic, it is anarchic. This is the first stage of man, the first stage of mind. And remember, that although sooner or later you lose it, it remains like a substratum in you. You can lose it totally only when meditation has gone deep, when meditation has transformed your being. Otherwise it remains there, and you can fall into it at any moment; in any stress, in any strain you can again become childish.

For example, your house is on fire, and you can start crying like a child. And you are not a man who cries ordinarily -- nobody may have ever seen you crying. And your house is on fire and suddenly you forget that you are a grown-up man. You become like a small child, you start crying -- tears come to your eyes -- yoU are completely lost, helpless. What has happened? That pre-mind has reclaimed you. It was always there. You had grown a second layer upon it, on top of it, but it was there deep down. When the second layer cannot function. in a deep helplessness you fall to the first layer. This happens every day.

In anger you become more childish, in love also you become more childish. Listen to the dialogue of two lovers,

and you will find it very childish. Remember your own memories when you first fell in love: how you behaved, what you said to your beloved or your lover, and you will find childishness. Or remember when somebody provokes you and you become angry -- you start doing things which are very illogical, unintelligent. undisciplined, chaotic. You repent for them later on, because later on, when the second layer comes back, the second layer repents for the first layer. When the civilized mind comes back, takes hold again, it repents. It says 'It was not good of me. It was not good to do.'

The first layer never completely goes unless you become a Christ or a Buddha. It remains there. Watch it.

The first layer is very chaotic. The second layer is collective. The second mind I call the 'collective mind'. Now the group, the family, the society, the nation become more important than yourself. A child is very very self-oriented, he thinks only of himself. He does not care for anything else, he is utterly selfish. The second mind starts thinking of others, starts sacrificing its own interests, becomes more collective, becomes more part of society, a clan, a tribe -- starts becoming civilised. Civilisation means to become part of a society, to become part of many people: to become responsible, not to go on living a selfish existence. Civilisation means sacrificing oneself for others. This second mind is very prevalent. Except in very rare cases, the first mind sooner or later disappears. Some imbeciles, idiots -- in them the first layer never disappears, it remains predominant. They never learn how to be social, they remain primitive. Otherwise, normally the second layer evolves -- the schooling, the family training, the

teachers, the Society, the experiences, the observation... And the child starts learning that he is not an island, but a member of an organism -- the society, the church, the nation.

This second, collective mind has a certain identity. The first mind knows no identity. If you ask a child 'Who are you?' he can't answer it. He does not know the answer -- who he is. But a grown-up person can say 'Yes, I am a Catholic, I am a communist, I am a Hindu, I am an Indian, I am a German, I am an Italian.' What is he saying? He is saying 'I belong to this group called Hindu, or Christian, or Mohammedan. I belong to this nation, to this geography -- India, Germany. Italy.' Or 'I belong to this ideology -- communism, Catholicism, fascism.'He is saying 'I am to whom I belong'.

Now he has an identity. He can say 'I am a doctor, or an engineer, or a businessman' -- then too he is saying 'This is what I do. This is my function in the society.' When you ask somebody 'Who are you?' -- he answers by showing you where he belongs, to whom he belongs, what his function is in the society. Now this is not much of a self-knowledge. If this is self-knowledge then everybody knows who he is. But for utilitarian purposes it is enough, and many people stop there.

If you stop there you will never know who you are. Then you have taken just a false identity. Just a few labels, and you think 'This is me'. This is not you. You exist on a far higher plane, or in a deeper depth. These labels that you have collected about yourself are good for functioning in the society as a member, but they don't show anything about your reality. The inward reality remains untouched

by them. But this is the second layer where almost everybody stops. The society does not want you to go beyond it. The school, the college, the university -- their effort is that you should not remain childish, you should become civilised, and then their effort ends. Then the society's work is finished.

The society has made you a member of the mass, has made you a kind of slave, has given you a certain imprisonment, has taken all that was dangerous in you -- the chaos, the freedom, the irresponsibility; has made you dutiful, responsible, given you values what is good and what is not good; has pigeonholed you, categorised you. Now the society is finished. Now live silently, go to the office, come home, take care of your children, your parents, and so on and so forth -- one day, die: your existence is complete. This is a very false completion: a routine existence. Friedrich Nietzsche has called this state 'the camel', the beast of burden. This is the 'camel state'. People go on carrying great loads and burdens for no reason at all. And they go on moving in a desert, like the camel moves in a desert. You can see these camels all around dry, dull, dead, still carrying, carrying great loads. The loads are crushing them, killing them, but they are carrying -- maybe just out of habit. Because yesterday also they were carrying and the day before yesterday also they were carrying; it has become part of their habit, it has become part of their definition. Their load, their anxiety, their sadness, their misery have become part of their definition, their identity. These camels you will find everywhere, and this desert is all over the earth.

The child has to come from the first to the second, but nobody should stop there. To be a camel is not the goal. Something more is needed, something more existential is needed. Yes, you will have respectability if you are a good camel and carry great loads. People will respect you, they will all show honour towards you. That's a kind of mutual understanding. When a person is Carrying so much load, he has to be given some awards -- that's what respect is.

The word 'respect' is beautiful, it means to look again: respect. When a person is carrying a great load of responsibility, duty, family, society, people look at him and say 'Look, what a great man!' Re-spect: they look again and again and they say 'Look! How much of a burden he is carrying. What sacrifice!' He has sacrificed his whole being.

Naturally if you sacrifice yourself for the religion, the religion will sanctify you, will call you a saint. If you sacrifice for the country, the country will give you respect. If you sacrifice for something else, they will give you respect. One can go on collecting this respect, and one can go on dying without living at all. Beware of this situation!

In this state, there is a collective responsibility: the collective mind functions; you don't have a personal responsibility yet. The child has no responsibility. The second stage has a responsibility, hut it is collective. You don't feel PERSONALLY responsible for anything, you feel responsible only because you are part of a certain collectivity.

In an Indian village you can find this state the camel very very pronounced. A BRAHMIN has no responsibility of his own. His whole responsibility is that he is a BRAHMIN, he

has to behave like a brahmin. In Indian villages you will not find individualities, you will only find collectivities. The BRAHMIN, the SHUDRA, the KSHATRIYA -- they all function according to their community, according to the rules. Nobody has any responsibility to think, there is no question of thinking. The rules have been given down the ages, they are written in the scriptures. Everything is clear-cut -- there is no need to speculate, to philosophise, to ponder, to meditate. All problems have been solved -- Manu, the Indian Moses, has solved them.

That's where Jesus found the Jews -- at the second stage. Moses had done the first work, he had brought the primitive mind to a civilised state. Now Jesus was needed to bring another revolution, another transformation. People were existing just as cogs in a wheel, parts of a great mechanism. The only question was how to function efficiently.

That is not enough to live a joyous life. To be efficient is because the efficiency makes you a good mechanism but does not give you a soul. It does not give you a celebration, it can't be ecstatic. But there are a few beautiful things about the second mind you have to remember; they will help you to understand the third.

The second mind is non-tense: there is no anxiety in it. The Indian villager, or the people of the East are more calm, quiet. They move with a certain ease, dignity. Even if they are starving, hungry, ill, they have a patience, a deep acceptance. They don't rebel. Rebellion has no appeal for them, they live in acceptance. They don't have that much individual-ity to rebel. Indians feel very good about it, they

think America is going mad; they think 'We are fortunate.' But this is not my observation.

America is in a difficulty. America is in great anguish, but that anguish is higher than the so-called Indian peace. That anguish can be more creative, that anguish can bring a higher stage of mind and consciousness into the world than this cow-like peace. This peace is not very creative. Yes, it is good in a way -- one lives one's life without much anguish. But nothing comes out of that life. Just peaceful and peaceful, and that peace is never creative -- creative of something out, or creative of something in. That peace seems to be very impotent. But in this second stage the peace is there, obedience is there, patience is there, and there is a feeling of belonging to the community, to the church. Nobody feels alone.

In America people are very alone. Even in a crowd they are alone. In India, even if people are alone, they are not alone. They know they belong, they know they have a certain function somewhere, they know they are needed. They know that they need not choose, everything has been chosen beforehand. A BRAHMIN is born a BRAHMIN. He will be respected by the society, he will become the priest. He has not to work for it, it is already decided by fate, by God.

When you don't have to decide, naturally you don't feel any anxiety. Decision brings anxiety. You have to decide, then there is a problem. Then to go this way or that? and there are a thousand ways, and so many alternatives -- and choose in trembling, because who knows whether you are choosing the right or the wrong? The only way to know is to choose it. But then it will be too late. After ten years if

you come to know that it was a wrong choice it will be too difficult to go back and choose again, because then those ten years will be gone -- gone down the drain.

There is a kind of belonging in the second state of mind. You need not choose, everything has been chosen, decided already; there is a kind of fatalism. All that happens has to be accepted because it cannot be otherwise. If it cannot be otherwise then why be worried? That's why in India there are less psychological breakdowns than in America. But it is not a good state, remember. And I am not saying that a psychological breakdown is a great thing, and I am not saying that to be tense and to be anxious is something valuable. But I am saying that just not to be anxious and not to be tense is not some achievement either.

This state -- the second state -- is a kind of patriarchy. The father remains very important. The father-figures are very important. God is thought to be a father.

There is a difference between the mother and the father. The father is very demanding, the mother is non-demanding. Mother's love is unconditional, father's love is conditional. The father says 'Do this then I will love you; if you don't do this you will not get my love.' And the father can get very angry.

This state is a state of patriarchy: father remains important, mother is not important. Unconditional love is not known. Society appreciates you, respects you if you follow the society. If you go a little bit astray, all respect is taken away and the society is ready to destroy you. The Jewish God says 'I am a very jealous God. If you go against me I will destroy you!' -- and that's what the state says, the

government says, the priest says, the pope says. They are all very jealous. They are very dominating.
This state is very repressive: it does not allow anybody to have his own say, it does not allow anybody to have his own being. It is repressive: it does not allow one's own impulses. It is dictatorial: it teaches you to say yes; no is not accepted, yes is enforced violently, aggressively. Of course this yes cannot be of much value, because if you cannot say no your yes is going to be impotent. But this is the yes that exists all around. People believe in God because they have been told to believe in God. People go to the church because they have been told to go to the church. People go on doing things formally, ritualistically. Jesus called these people hypocrites.
Before we enter into the sutras, these things will be good to understand, then the sutras will be very very clear.
This state of mind has only a painted exterior, the interior remains untouched, unevolved. A kind of theism -- people believe in God, people believe in hell and heaven, and people believe in punishment and reward -- but people believe, people don't know. Yes is there, but it has been forced. It has not been given a chance to evolve and unfold within you. There is a communal solidarity because you are never alone, you are always together with people, and the crowd is all around you and it feels good. The moment you are alone, trembling arises. When the great crowd is all around you, you can trust. So many people can't be wrong, so you must be right, because so many people are going in the same way, in the same direction, and you are also going with them.

The third mind I call the 'individual mind'; Nietzsche calls it 'the lion'. It is independence, it is assertion, it is rebellion. The ego has evolved. The ego has become very very crystallised. The man is no more just a part of a church, country, tribe, clan, family; he is himself. The real culture can only start when you have become an individual. The sense of the self is a must, and this is the third stage of the mind.

The identity is no more of belonging, the identity is no more that you are a Hindu, or a Mohammedan, or a Christian. The identity is more personal -- that you are a painter, that you are a poet. The identity is more creative; it is not of belonging but of contribution -- what you have contributed to the world.

In the nebulous mind a centre arises by and by. In the child's mind there was no centre. In the collective mind there was a false centre imposed from the outside. In the individual mind an inner centre arises. The first was a kind of chaos -- no order. The second was a kind of patriarchy -- an imposed order by the father, by the demanding society and the father-figures. The third is a kind of fraternity: a brotherhood arises. You don't belong to any crowd; nobody can impose anything upon you, nor do you want to impose anything upon anybody. You respect others' freedom as much as you respect your own freedom. All are brothers.

In the first, the basic question was 'Who is the father-figure?' In the second, the question is not who is the father-figure -- there is none, God is dead. That is the situation in which Nietzsche declares that God is dead: God, as father, is dead. That is the situation where Buddha says there is no God, and Mahavir says there is no God. And Patanjali says

that God is just a hypothesis -- needed in certain stages, and then is needed no more.

Responsibility arises, and a very personal responsibility. You start feeling responsible for each of your acts, because now you know what is right and what is wrong. Not that somebody says 'This is right', but because you feel this is right, because you feel this is good. A greater understanding, a greater consciousness will be needed. There will be more joy because you will be more crystallised, but there will be more anxiety too, because now if something goes wrong you go wrong. And you alone are responsible for each step. You cannot look to a father-figure, and you cannot throw your responsibility onto somebody else -- no fate, no father exists, you are left alone on the road, with thousands of alternatives. and you have to choose. And each choice is going to be decisive, because you cannot go back in time. Great anxiety arises. This is the place where people start having psychological breakdowns. This is a higher stage than the second, and the West exists at a higher stage than your so-called East. But of course there are problems. And those problems can be solved, and those problems should be solved rather than slipping back to a lower stage of mind.

There is freedom, so there is tension. There is thinking, there is concentration -- abstract philosophy is born, science grows, and no becomes very important. Doubt becomes very significant. In the collective mind faith was the rule; in the individual mind doubt becomes the rule. No becomes very basic, because rebellion cannot exist without no, and the ego cannot grow and ripen without no. You have to say no to a thousand and one things, so that you can

say yes to the one thing you would like to say yes to. Now the yes is significant, because the man is capable of saying no. Now the yes has a potency, power.
The man who always says yes -- his yes is not of much worth. But the man who says no ninety-nine times and says yes one time -- he means it. It has an authenticity.
It is a very creative crisis because if you go above it, it will be creative. If you fall from it, you will not fall to the second, you will fall to the first. This has to be understood. If you fall from the third, the individual mind, you will go immediately into madness, because the second is no more possible. You have learnt no-saying, you have learnt being rebellious, you have tasted freedom, now you cannot fall back to the second. That door no more exists for you. If you fall from the third you will fall to the first: you will go mad. That's exactly what happened to Friedrich Nietzsche himself. He was a 'lion', but the lion went mad, roaring and roaring and roaring, and could not find a Way beyond the third.
When a man falls from the third, he falls to the first. This has to be remembered. Then you cannot go to the second -- that is finished forever. Once your no has become very conscious you cannot go back to faith. A man who has doubted, and who has learnt to doubt, cannot go to faith again -- that is impossible. Now the faith will be simply Cunningness and deception, and you cannot deceive yourself. Once a man has become an atheist then ordinary theism won't do. Then he will have to find a man like me. Then ordinary theism won't do -- he has gone beyond it. Nietzsche needed a man like Buddha. And because Buddha was not available, and because the Western mind has not

yet been able to make it possible for people to go beyond the third, he had to go mad. In the West it is almost a certainty that whenever a person becomes really evolved at the third stage, he starts slipping into madness, because the fourth is not available there yet. If the fourth is available, then the third is very creative. If there is a possibility to surrender the ego, then the ego is of immense value. But the value is in its surrender! If you cannot surrender it, then it will become a load -- a great load on you. It will be unbearable. Then the lion will go on roaring and roaring and there will be no other way than to go mad.

This is a very critical stage -- the third; it is just in the middle. Two minds are below it and two minds are above it. It is exactly the mid-link. If you fall, you go into the abyss of madness; if you rise, you go into the beatitude of being a Christ or a Buddha.

The fourth mind is 'universal mind'. Remember, it looks collective but it is not collective. 'Collective' means belonging to a society, a certain time, a certain period, a certain country. 'Universal' means belonging to the whole existence, to existence as such. The ego, when ripe, can be dropped; in fact, drops itself if the fourth door is available. And that is the function of religion: to make the fourth door available. That is the problem in the .West now: the third mind has developed to its uttermost, and the fourth door is not available. The West URGENTLY needs the fourth door.

Carl Gustav Jung has said in his memoirs that through observing thousands of people in his whole life, he has come to a few conclusions. One conclusion is that people who are nearabout forty to forty-five are always facing a

religious crisis. Their problem is not psychological, their problem is religious. Near the age of forty-two, forty-five, a man starts looking for the fourth mind. If he cannot find it, then he goes berserk. Then the hunger is there and the nourishment is not available. If he can find it, great beatitude, great benediction arises.

It is almost like at the age of fourteen you become sexually mature. Then you start looking for a partner -- for a woman, for a man. You want a love object -- near the age of fourteen. Exactly near the age of forty-two another thing in you matures, and you start looking for SAMADHI, for meditation, for something that goes higher than love, something that goes higher than sex, something that can lead to a more eternal orgasm, more total orgasm. If you can find it then life remains smooth. If you cannot find the door -- hunger has arisen and the nourishment is not available -- what will you do? You start breaking down: your whole structure is shaken. And when a man breaks down. he always breaks down to the first; he falls to the lowest.

This fourth I call the 'universal mind' -- the ego can be dissolved because the ego has matured. Remember, let me repeat: the ego can be dissolved only when it has become mature. I am not against the ego, I am all for it -- but I don't confine myself to it. One has to go beyond it.

Just the other day I was reading Frankl's book. He says 'We must be willing to discard personality.' Why should we be willing to discard personality? And how can you discard personality if you have not grown it? Only the perfectly ripe can be discarded.

What is personality? Personality is a PERSONA, a mask. It is needed. The child has no mask, that's why he looks so animal-like. The collective mind has a mask, but imposed from the outside; it has no interior definition of its being. The egoist, the individual mind, has an interior definition; he knows who he is, he has a kind of integration. Of course, the integration is not ultimate and will have to be dropped, but it can be dropped only when it has been attained.

'We must be willing to discard personality. God is no respecter of persons.' That's true. God loves individuals, but not persons. And the difference is great. A person is one who has an ego definition. An individual is one who has dropped his ego, and knows who he is. A person is a circle with a centre; and the individual is a circle without the centre -- just pure space.

'The personality is only a mask, it is a theatrical creation, a mere stage-prop.' The longing for freedom, salvation or NIRVANA, means simply the wish to be relieved of your so-called personality and the prison that it creates.

'The trouble with the self is that it is derived from others.' Your ego is also derived from others. You depend for your ego on the others. If you go to the Himalayas and sit in a cave, what ego will you have? By and by the ego will start disappearing. It needs support. Somebody needs to appreciate it. Somebody needs to say to you that you are a beautiful person. Somebody needs to go on feeding it. The ego can exist only in society. Although it tries to get rid of society, in a subtle, unconscious way it remains dependent on the society.

'The trouble with the self is that it is derived from others. It is constructed in an attempt to live up to the expectation of

others. The others have become installed in our hearts, and we call them ourselves.'

The self is not you. It belongs to others who surround you. It exists in you, but it is possessed by others. That's why it is so easy to manipulate an egoistic person. That's what flattery is: flattery is a trick to manipulate the egoistic person. You go and say to him that he is the greatest man in the world, and he is ready to fall at your feet; you are manipulating. He knows, you know and everybody else knows that this is just false. He also knows that he is not the greatest man in the world, but he will believe it. He would like to believe it. And he would like to do anything that you want him to do. At least one person in the world believes that he is the greatest person. He cannot afford to lose you.

The ego exists in you but is possessed by others. It is the subtlest slavery yet invented by the priests and the politicians. It is like a Delgado electrode inserted in your head and manipulated by remote control.

The society is very clever. First, it tries to keep you at the second level. If you go beyond that, then it starts manipulating you through flattery.

You will be surprised that in India there has never been a revolution. And the reason? The reason is that the BRAHMIN, the intellectual, was so much flattered down the ages that he was never angry enough to revolt against the society. And only intellectuals revolt -- only intellectuals, because they are the most egoistic people. They are the most independent people -- the intelligentsia. And because in India the BRAHMIN was the highest... There was no one higher than him -- even the king was

lower than the BRAHMIN. A beggar BRAHMIN was higher than the emperor, and the emperor used to touch his feet. Now there was no possibility of revolution because who would do the revolution? These are the people, these intellectuals, who create trouble. Now they are respected highly, they are flattered highly... The revolution could not exist -- it was not possible.

It has been the same thing in Soviet Russia. For these fifty years in Soviet society, the intellectual has been praised as much as anything. The academician, the writer, the poet, the professor -- they are the most highly respected persons. Now who is going to do the revolution? Revolution is not possible, because the revolutionary has much investment in the conventional mode of the society, in the traditional society.

In India revolution didn't happen, and in Russia it cannot happen. Revolution is possible only through the egoist. But the egoist can be manipulated very easily. Give him the Nobel Prize, give him a doctorate, and he is ready to do anything.

This third state of mind is now prevalent all over the world. If it is satisfied, then you are stuck in it. If it is not satisfied, then you fall back and become mad. Both are not healthy situations.

One has to go beyond it, and the fourth state, the universal mind, has to be created. The separation with the cosmos has to disappear. You have to become one with the whole. In fact you ARE one, you just think that you are not. That barrier of the thought has to be dissolved. Then there is relaxation, peace, non-violence. In India we say: SATYAM, SHIVAM, SUNDERAM: Then there is truth,

there is good, and there is beauty. With the universal mind these three things flower: SATYAM -- truth, SHIVAM -- good, SUNDERAM -- beauty. With the universal mind these three flowers come into bloom, and there is great joy. You have disappeared, and all the energy that was involved in the ego is freed. That energy becomes beauty, good, truth.

This is the state of matriarchy. The collective mind is patriarchy; the individual mind is fraternity; and the universal mind is matriarchy. Mother love is non-demanding, so is the love of the universe towards you. It demands nothing, it is unconditional, it is simply showering on you. It is for you to take or not to take, but it is showering on you. If you have the ego then your doors are closed and you don't take it. If the ego has disappeared, then it goes on and on showering on you, goes on nourishing you, goes on fulfilling you.

The first stage was chaotic, the second was intellectual, the third was intelligent. The fourth is emotional: it is of love, of the heart. With the third, intellect comes to its peak; with the fourth, love starts flowing.

This state can be called 'God as mother'. When God as father has died, God as mother has to arise. This is a higher stage of religion. When father is important, the religion is more institutional, formal -- because father himself is formal, institutional. Mother is more natural, more biological, more intrinsic. Father is external, mother is internal.

The universal mind brings the matriarchy. Mother becomes more important. God is no more a he, but becomes a she.

Life is thought about, not according to logic, but according to love.

The poet Schiller has called it 'the universal kiss'. If you are available, the universal mother can kiss you, can embrace you, can take you again into her womb. Yes comes again into existence, but it is no more imposed from the outside, it comes from your innermost core. This is trust. The collective mind lives in faith. The individual mind lives in doubt, the universal mind lives in trust -- SHRADDHA. It is not belief, it is not that somebody has forced you to believe; it is your own vision, it is your own experience. This is true religion: when you can become a witness of God, of SAMADHI, of prayer; when you are the witness; when you have not taken it as borrowed -- it is no more knowledge, no more belief -- it has become your own existential experience. Solidarity again enters, but it is solidarity with existence itself, not with society. Creativity again comes, but it is no more the egoistic creativity. It is not you as doer -- you become instrumental -- God is the doer. Then God flows through you. You may create great poetry. In fact, you cannot create great poetry before it. The ego will create a shadow, the ego can never be transparent. The real creativity is possible only with the universal.

You must have read Gopi Krishna's books on kundalini. He says that when kundalini arises, great creativity arises. That's true. But whatsoever he gives as examples are not true. He says Sri Aurobindo became creative when his kundalini arose. But Sri Aurobindo has written poetry which is simply mediocre. Although it is not creative, at least it is mediocre. But Gopi Krishna has written poetry which cannot even be called mediocre -- just rubbish, junk.

Yes, when you come to the universal, great creativity is born. Your very touch becomes creative.

There is an ancient story in Buddhist scriptures...
A very rich man accumulated much wealth -- accumulated so much gold that there was no place to hoard it any more. But suddenly something happened. One morning he woke up and saw that all his gold had turned into dust. You can think he must have gone mad.
Somebody helped him towards Buddha -- Buddha was staying in the town -- and the man went there. And Buddha said 'You do one thing. Take all your gold into the market-place, and if somebody recognises it as gold, bring that man to me.'
But he said 'How is it going to help me?'
Buddha said 'It is going to help you Go.'
So he took all his gold -- thousands of bullock-carts of dust, because now it was all dust. The whole market was full of his bullock-carts. And people were coming and asking 'What nonsense is this? Why are you carrying so much dust to the market-place? For what?'
But the man kept quiet.
Then a woman came. Her name was Kisagautami. And she said to this man 'So much gold? From where could you get so much gold?'
He asked the woman 'Can you see the gold here?'
She said 'Oh yes. These thousand bullock-carts are full of gold.'
He took hold of the woman and asked her what secret she had. 'How can she see? because nobody... not even I can see that there is any gold; it is all dust.'

He took the woman to Buddha, and Buddha said 'You have found the right woman -- she will teach you the art. It is only a question of seeing. The world is as you see it. It can be hell, it can be heaven. Gold can be dust, and dust can be gold. It is a question of how you look at it. This is the right woman. You become a disciple of Kisagautami. She will teach you. And the day you know how to see rightly, the whole world turns into gold. That is the secret of alchemy.' That Kisagautami was a rare woman of those days. And the man learnt through her the art of turning the whole world into gold.

When you enter the universal mind you are capable of creativity -- not as you, but as God. You become a hollow bamboo and his song starts descending through you. He turns you into a flute.

If from the third, the fourth is not available you will fall into madness. Nietzsche talks only of three minds: the camel, the lion and the child. From the lion he falls back into the child: becomes mad.

There is another door too, and that is the universal mind -- which is really childhood again, but a second childhood. It is no more like the first; it is not chaotic, it has a self-discipline. It has an inner cosmos, an inner order -- not irresponsible like the first, not responsible like the second. A new responsibility, not towards any values, not towards any society, but a second kind of valuation arises because you can see what is right -- how can you do otherwise? You see the right and the right has to be done. Knowledge here becomes virtue. You act according to your awareness; your life is transformed. There is innocence, there is intelligence,

there is love, but all is coming from your innermost core; your inner fountain is flowing.

And then the fifth, the last, when you go even beyond the universal. Because even to think that it is the universal mind is to think. You have some ideas of the individual and the universe still left lingering somewhere. You are still conscious that you are one with the whole, but you ARE, and you ARE one with the whole. The unity is not yet total, is not utter, is not ultimate. When the unity is really ultimate, there is no individual, no universal. This is the fifth mind: Christ-mind, Buddha-mind.

Now three other characteristics appear:

SATCHITANANDA. SAT means being, THAT means consciousness, ANANDA means bliss. Now these three qualities appear, now these new flowers bloom in your being. You are for the first time a being, becoming is no more. Man has surpassed himself, the bridge is no more. You have come home, you are a being: SAT. And you are utterly conscious because there is no darkness left: CHIT. And you are ANANDA, because there is no anxiety, no tension, no misery. All that is gone; the nightmare is over. You are fully awake. In that wakefulness is Buddha-hood, or Christhood.

These are the five stages. And remember, the third is the central. Two are below it, two are above it. If you don't go above you will fall below. And you cannot go above without passing through the third, remember. These are the complexities. If you try to avoid the third you will remain stuck in the second, and you can think that it is universal. It is not, it is simply collective. If you try to avoid the third,

you may even remain in the first, which is idiotic. And sometimes the idiotic.looks saintly.
In Hindi we have two words from one root for both the stages, that root IS BUDH. The fifth we call BUDDHA, the ultimate stage, and the first we call BUDDHU, the idiotic stage. Sometimes the idiot looks like the saint -- he has some similarities, and sometimes the saint looks like the idiot. But they are far away -- the farthest points in existence. Jesus sometimes looks idiotic. And there have been many idiots who looked like Jesus. The similarity is that both are without mind. The idiot is below mind and the Christ is above mind, but both are beyond mind. That is the similarity, but that is where it ends too. Beyond that nothing is similar.
Remember, the first is not the goal, it is the beginning. The second is very comfortable, but comfort is not the question -- creativity. The third is creative but very uncomfortable, very anxious, tense. And how long can you remain creative? -- there is so much tension. The tension has to be lost; hence, the fourth. In the fourth all is silent. Just the last lingering of the ego has remained, that one feels 'I am one with the whole.'

A disciple of Rinzai came to the Master and said 'I have become one with the whole! Now what next?'
The Master turned him out and told him 'Now you get rid of this idea that you have become one with the whole. Get rid of this idea -- this is the last barrier.'
Another disciple said to Rinzai 'I have attained to nothing.'
And Rinzai said 'Drop it. Drop that too!'

With the fourth just a very thin wall-almost transparent, you cannot see it -- remains. That also has to be dropped. Then arises the fifth.

These sutras of Jesus are for the fifth.

AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

And Jesus says: Don't be a hypocrite. Don't pray just to show others that you are praying. That creates the collective mind. You are always looking at others -- what they think about you. You are asking for respectability. The hypocrite is one who lives for respectability. Whatsoever gives respect to him, he goes on doing; whether he wants to do it or not is not the point. He may even be against it. He may want to do just the opposite, but he goes on fulfilling the desire of the people because he needs their respect.

Jesus says

AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE...

At least when you pray, forget the society, the collective mind. At least when you pray, forget formalities. Pray only for God, not for anybody else.

VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

And if you pray only just to show others that you are a great prayer, then that is your reward -- the respect that you will get will be all that you get. That is not of any worth.

BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET, AND WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER IN SECRET.

Jesus says: Pray in secret, pray in privacy. Pray outside the collective mind. Forget the society and the church and the people -- forget all. Because when you forget all, only then can you remember God, not otherwise. In secret, in privacy, let your prayer be.

BUT WHEN YE PRAY, USE NOT VAIN REPETITIONS, AS THE HEATHEN DO: FOR THEY THINK THAT THEY SHALL BE HEARD FOR THEIR MUCH SPEAKING.

And Jesus says: It is not a question of repeating any formal prayer, the real question is of the heart -- not what you say, but what you mean. It should not be formal; a formal thing becomes dead. It should be alive, authentic, pulsating. It should show your heart, and this moment where you are --

it should represent it. It should be true and real. And don't be worried, Jesus says, that you have to talk much to God. The only way to talk with him is in silence.

BE NOT YE THEREFORE LIKE UNTO THEM: FOR YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF BEFORE YE ASK HIM.

There is no need to say anything. Just bowing down in silence will do. Just becoming utterly quiet will do. Silence is the language for prayer. But it may be difficult to go into silence directly, because all that we know is language.

So Jesus says, then

AFTER THIS MANNER THEREFORE PRAY YE...

If it is very difficult to be silent, to be utterly silent, then start in this manner. Remember, Jesus says: AFTER THIS MANNER... not 'exactly like this.' Find your own way, create your own prayer. At least create your own prayer if you cannot create anything else.

... THEREFORE PRAY YE: OUR FATHER WHICH ART IN HEAVEN,
HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR

THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER.
AMEN.

Jesus says: AFTER THIS MANNER... He IS JUST giving you an example, he is not giving you a prayer, remember, he is simply saying 'In this way...' just to show you a way. Then you create your own prayer.
The whole point is that you should be surrendered, that you should be full of gratitude, praise, that you should be ready to receive... open, listening. That you should be silent... IN SECRET, in privacy. Your love has to be poured out at his feet. AFTER THIS MANNER... Find out your own prayer, create your own prayer. Let it be your own. A borrowed prayer is a false prayer.

GIVE NOT THAT WHICH IS HOLY UNTO THE DOGS, NEITHER CAST YE YOUR PEARLS BEFORE SWINE, LEST THEY TRAMPLE THEM UNDER THEIR FEET, AND TURN AGAIN AND REND YOU.

Jesus says: You need not pray in the market-place, you need not pray just to show others that you are praying. That will be wrong, that will be like giving THAT WHICH IS HOLY UNTO THE DOGS. People who don't understand prayer, if you pray there, you will be misunderstood.

... NEITHER CAST YE YOUR PEARLS BEFORE SWINE...

These pearls of your heart should not be thrown before the swine.

... LEST THEY TRAMPLE THEM UNDER THEIR FEET AND TURN AGAIN AND REND YOU. ASK, AND IT SHALL BE GIVEN YOU...

Just ask your God, just let your prayer be for him, absolutely for him.

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU.
God is always ready. It is not that only you are searching for him, he is also searching for you. KNOCK, AND IT SHALL BE OPENED UNTO YOU... He has been waiting there a long time for you. Man's search is not one-sided. From the other side there is as much longing to meet -- that is the meaning of this message.

ASK, AND IT SHALL BE GIVEN... SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU: FOR EVERY ONE THAT ASKETH RECEIVETH; AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS.

Pray in secret... Prayer should be just an address between you and your God, a dialogue. And then your behaviour... and Jesus has completed the whole sketch for the religious life.
With people, do only that which you would like them to do to you. That is all! In short, the whole message of the law and the prophets: Do unto others what you would like them to do to you. That should be your behaviour. and that is enough preparation for prayer. And then, close your doors, go in secret and pray to your God.
If you have not done anything wrong to people, then there is nothing blocking your path. If nobody is angry, if nobody is against you, if you have not been hurting anybody -- you are ready. Your prayer is going to be heard. Then let your prayer be your own, authentic, informal.

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DEHYDRATION, AND MANY THERE BE WHICH GO IN THEREAT: BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Jesus says: There are two gates. One is that of the crowd, the collective mind, and another is of the universal mind. Both are in one way similar -- they are both gates. The difference is

... FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION...

But where crowds move, naturally, the gate is wide, and the way is broad. Multitudes move there. But the real gate is narrow, only you alone can move there. They are both gates -- the collective and the universal look alike -- but in the collective you are just part of the mass, in the universal you are not part of the mass. Before the universal you have attained to a certain freedom, ego, individuality, self-definition -- you move alone.

BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

This thing is to be remembered: You can enter into God only in your absolute aloneness. You cannot take even your friend with you, not even your beloved. One has to go alone. The gate is very narrow. You cannot go as a Hindu, you cannot take Hindus with you. You cannot go as a Christian, you cannot go as part of the Christian mob. You will have to go as an individual. And to have an individuality you will have to develop the third mind. Only from the third can you enter the fourth. And from the fourth, slowly slowly, the fifth comes on its own. It grows, it opens like a lotus.

These are the five stages of the mind. Watch, observe. The first exists in everybody, the second also in ninety-nine per cent of people, the third in very few -- three, four, five

percent at the most, the fourth not even in one per cent, and the fifth is very rare.
Only once is a Christ born or a Buddha. But the fifth is the goal. Keep the goal in your vision, and go on moving, slowly slowly, from the first to the second, from the second to the third, from the third to the fourth.
Man is a becoming. With the fifth mind arising, Buddha-mind, Christ-mind, man becomes a being. Then man is no more man, because man is no more mind. Then man is God. And only that can be fulfilling -- nothing else. And never be satisfied by anything less.

I Say Unto You, Vol 1
Chapter #6
Chapter title: They Gave Him Crucifixion
28 October 1977 am in Buddha Hall

Question 1
I COULD NOT FOLLOW THE RELATIONSHIP BETWEEN THE FIVE MINDS YOU TALKED ABOUT AND THE SAYINGS OF JESUS. WILL YOU PLEASE ENLIGHTEN.

My God, sol have to go into it again? I was thinking I WaS finished with those five minds. But it is not a surprise, I was expecting something like that, because I had not made it clear. I had only given you a few hints, and those too, very indirectly.

If you had meditated over it you would have found the relationship, but you don't want to work at all. You don't want to do any homework. Let us try to go into it again. The five minds were: first, the pre-mind -- let us call it the primal. Second, the collective mind -- let us call it the social. Third, the individual mind -- the ego mind. Fourth, the cosmic mind -- the universal mind. And the fifth, the no-mind, Christ-mind, Buddha-mind let us call it the transcendental.

The first thing to be understood is that Jesus' sayings are addressed to the third mind, the individual, because they can be addressed only to the third mind. All the scriptures are addressed to the third mind, because only at the point of the third is understanding possible -- difficult, but possible. Up to the second mind, the social, you don't have any understanding. You are imitative, you are just a member of a great mechanism called society. You don't have any identity. You cannot be addressed, you cannot be provoked. Nobody exists in you. You are just an echo -- echo of the society, the church, the state, the country -- an echo of many things, but just the echo. You are not yet real. How can you understand before that? That's why a Jesus or a Buddha is born in a highly evolved society. They are not born in primitive societies.

Buddha was born in Bihar, not in Bastar. Bihar was the highest peak of Indian mind in those days. Never again has Indian consciousness touched that climax. Jesus was born at the pinnacle of Jewish consciousness -- he is the fruit and the flower of the whole Jewish history; he could not have been born anywhere else.

For Jesus to exist, a certain milieu is needed, certain people are needed who can understand him. Certain people are needed who can not only Understand him, hut can he transformed by him.

So the first thing is that the sutras of Jesus are addressed to the third mind, the individual mind, the ego mind. The ego has a certain function to fulfil; it is not just useless. It becomes a hindrance if you go higher than the third, but you cannot go higher than it if it is not there. It is a must: it is a necessary step; only the ego can understand the misery of being in an ego. The social mind cannot understand it; the problem has not yet arisen, so the solution is meaningless.

If you are suffering from a disease, then the medicine, the remedy becomes significant. If you are not suffering from the disease, the remedy is not a remedy for you.

The social mind has not suffered yet from the ego. Hence anything that helps to go beyond ego is utterly meaningless; it has no point of reference, it has no context. Jesus talks to the third mind, remember it. If you are still in the second mind, Jesus will remain an enigma to you. If you are just a Christian or a Jew or a Hindu, then you will not be able to understand Jesus.

Just think. In those days the people who gathered around Jesus must have been very very individualistic people. Otherwise how was it possible for them to listen to somebody who was so rebellious, who was so radical, who was turning the whole society upside down, who was saying continuously: It has been told to you in the old days, but I say unto you...? And was denying all that had been said, was continuously dismantling, destroying -- of course,

to create something new, but an ordinary Jew would not have been able to come into close quarters with Jesus. It would have been too much. Only a few individuals, rebellious people, must have gathered around him.
The social mind gave him crucifixion. The society, the formalist, the pharisee, the rabbi, the moralist, the puritan -- they all gathered together to kill him, because he was bringing something of the individual consciousness, he was creating individuality in people. This is the first thing to understand in how the sutras are related to the five minds.
First: they are addressed to the third, and they can only be addressed to the third. The first, the primal, will not be able even to listen. The second, the social. can listen, but will not be able to understand. The third, the individual, can understand, but will not be able to follow. But once understanding -- intellectual understanding, at least -- has arisen, then the door opens. Only the fourth mind, the universal, can follow when ego has been dropped. When ego has been used and dropped, when the ego's function is fulfilled -- it's no more necessary, one has gone beyond it -- the boat can be left behind.
So remember, the first cannot even listen; the second can listen, but cannot understand; the third can understand, but cannot follow; the fourth can follow, but only follow; the fifth can become the transcendental mind. This is how they are related.
The second thing to remember:

Jesus says

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT:

BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.

Visualise the third mind; it is just in the middle, half-way. Two minds are below it, two minds are above it. The social mind is below it and the universal mind is above it. Both look alike. And these are the only two ways open for the individual mind to go, otherwise you will feel stuck.

In life, one has to continuously move. It is movement, it is process. If you feel stuck you will become miserable, one has to go on and on till the goal is reached. Standing in the third mind, the individual ego faces two possibilities: either it can go up and become universal mind, or it can fall back and can become the social mind.

Both look alike, that's why Jesus says ENTER YE IN AT THE STRAIT GATE... Both are gates, and both look very alike. What is their similarity? The universal mind has dropped the ego, it is in tune with the whole. The social mind has not created the ego yet, it is in tune with the social. But both have a kind of attunement.

The social mind is at ease with the society, it flows rhythmically, smoothly. It has no struggle, conflict. It fits together, it is adjusted -- adjusted with the society. But society is a big thing; it almost looks as if you are adjusted with God. The social mind is very normal. That's what

psychoanalysts go on doing. Whenever somebody becomes too much of an individual, they say he is maladjusted. Then what do they do? They bring you to a gate -- the social; they help you to adjust with the society. That they call normal health. That they call psychological health. It reduces tensions, it reduces inconveniences, it makes you more comfortable and secure, but at a great cost.

Religion also helps you to go beyond tensions, but not through the second door. Religion helps you to go through the third door. That is the difference between psychoanalysis and religion. Religion also makes you adjusted, but NOT with the society; it makes you adjusted with the whole, with the universe, with God. That is real adjustment, and great joy arises out of it.

To be adjusted with the society is a very very tiny arrangement. You will be less tense but not more joyous, remember it. The fourth mind will give you joy, celebration; the second mind will simply help you to remain more calm and quiet and collected, but there will be no ecstasy.

Let ecstasy always be the criterion. Whenever you go high, ecstasy grows. If you go low, your ecstasy is diminished. But both look alike because both are adjustments. In one you drop being the individual, you become a sheep. You start imitating people, you become part of the mob. The mob itself may be wrong -- that's not the question -- but you adjust with it. The mob may be neurotic, and in fact is so: mobs are more neurotic than individuals.

Friedrich Nietzsche has said -- and rightly -- that as far as individuals are concerned, neurosis is a rare accident. But

as far as mobs are concerned, that is the rule not the exception.

Mobs have always been neurotic. Adjust with the mob. You will feel good because now you are part of the social neurosis, you don't have a private neurosis. You will never feel it -- everybody is just like you -- things feel perfectly good. That's why Jesus says both gates are alike: both are gates. But there is a great difference.

And the difference is: ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE... If you go backwards, the gate is wide:

AND BROAD IS THE WAY... But if you go upward, NARROW IS THE WAY... very narrow. In fact, you have to go alone. You cannot take anybody with you. If you go to the fourth you will have to go alone. You will have to go in absolute aloneness. That's why solitude, meditation, prayer -- all have to be done in aloneness. You cannot get into the fourth with all your friends, family, acquaintances, etcetera. You will have to leave everybody behind, you will have to move on a very very narrow path. It is so narrow that it cannot even contain two together. You cannot even take your wife, your husband, your son, your mother. There is no way. You have to go alone. It is solitary.

You can help others also to go to it, but they will go in their own solitariness. Remember, the higher you go, the more alone you are. The lower you go, the more you are with people.

It is like a pyramid. The lowest part of the pyramid has the biggest base: the base is the biggest. Then, as you go higher, the pyramid becomes smaller and smaller and smaller, and at the apex, it is just a point. You can visualise

these minds in this way. The primal is the base of the pyramid; the social is very close to the base -- a little smaller than the base; the individual is very close to the apex, to the peak -- far away from the base; and the universal is just a point, the apex. And when you have jumped even beyond that, the pyramid disappears.... and the fifth, the transcendental. It is not part of the pyramid at all.
The third mind is addressed by Jesus, and is told that these are the two possibilities. If you enter with the collectivity you will be destroying yourself; it will be destructive, it will not be creative. You will not be born out of it, it will be simple suicide. There will be no resurrection in it.

ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION. AND MANY THERE BE WHICH GO IN THEREAT...

The majority follows that. That is why you don't see flowering, you don't see eyes full of splendour, you don't see people in a dance, you don't see hearts singing, you don't see pulsating life energies, you don't see streaming vitalities. You simply see dull, stale, stagnant, dirty pools, no more flow. And when the flow disappears, glow also disappears. Then you are slowly slowly dying and doing nothing. This is destruction.
If you follow the higher, the universal mind, because STRAIT IS THE GATE, AND NARROW IS THE WAY... That 'narrow' has to be remembered always. With the social

you can be with the mob, with the individual you cannot be with the mob.
You call only be with a small group of people. You will always find whenever there are egoistic people that they will create small groups, their own societies, clubs, lodges. They will not move with the mass, they will have their own chosen few, select few; they will move with them. Authors will move with authors. Poets will move with poets. Painters will have their own clubs, their own restaurants where they will meet. They will have their own superior, small groups, and they will be very choosy about who is to be allowed.
With the fourth, you are alone -- not even a club of the chosen people; you are alone. With the fifth you are not even alone, even you have disappeared. This is how it goes. Slowly slowly things go on disappearing. First the mass; then the small societies, groups, clubs; then you; and one day there is only emptiness in your hands. That emptiness is what Jesus calls the 'kingdom of God', Buddha calls NIRVANA.
Third: Jesus talks about prayer. Prayer is the way -- Jesus' way -- to be alone. Buddha's way is meditation, Jesus' way is prayer. But the intrinsic quality has to be the same. Jesus says: Be silent, language is not needed.
Language is helpful in the social. In the universal, language is not needed. Language is a social phenomenon. Animals don't have language because they don't have societies. Man has language because man has society; man is a social animal. When you start moving beyond society, language becomes irrelevant. Language is to relate with the other;

and God is not the other, God is your innermost core. There is no need for any language.

So Jesus says

AND WHEN THOU PRAYEST, THOU SHALT NOT BE AS THE HYPOCRITES ARE: FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN. VERILY I SAY UNTO YOU, THEY HAVE THEIR REWARD.

Don't pray for people to see that you are praying, that you are religious. Don't pray as a show, don't make it a performance. It is sacrilegious. Prayer should be in solitude, nobody should know about it. There is no need. It is nobody else's concern.
BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET... What does he mean by 'closet'? He means drop all language from your mind, all verbalisation from your mind. The moment you drop verbalisation from your mind, you have moved into such a private world that nobody else can go there. Language dropped... you have dropped the whole world. Just think of it. If for a moment there is no language inside you, then where are you? You are no more here, no more in this world. You are in a world totally different from this. When there is no language in you, you are utterly private. Language makes you public. No-language makes you private.
This is what Jesus means when he says BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET -

- drop all language and verbalisation. All communication has to be dropped. You just have to be there silent, present -- but utterly non-verbal, not saying a single thing.
... AND WHEN THOU HAST SHUT THY DOOR... When the door on the language, on the verbal, on the linguistic mind has been closed... PRAY TO THY FATHER IN SECRET -- then just be a deep gratefulness, a gratitude. Then bow down to the unknown. Then surrender before the mysterious. Then just be in awe, in wonder. This is what prayer is. This is the entry from the ego to the universal, from the third to the fourth.
Language is the medium to relate with others, and silence is the medium to relate with God -- because God is not the other. Only in silence do you commune with your own inner being.
Logic is the way in the world, love is the way in God. Prayer is a loving silence -- nothing else. If you ask me what prayer is, I will say a loving silence. Silence, but utterly full of love, overflowing with love. If silence is there and love is not there, then it is meditation. If silence is there, and suffused with love, fragrant with love, then it is prayer -- that is the only difference. If you can shower your silence with love, it be-comes prayer. If you cannot, then it remains meditation. Both lead there, so there is no problem of higher and lower: meditation is not higher, nor is prayer higher.
There are two types of people in the world -- the 'man' and the woman' -- the people of intelligence and the people of love. Jesus belongs to the second type: his path is the path of love. Buddha's path is the path of intelligence. Buddha says: Just be silent and you will jump from the third to the

fourth. Jesus says: Be silent and full of love, and you will jump from the third to the fourth. Both are bridges.
If it appeals to you, if it feels that it strikes in your heart, that the idea simply clicks in your being -- then prayer is your way. But try both. If you are confused, try both. Whichever feels good is good, because both are as potent as the other.
All words belong to the social; silence belongs to the universal. And in the transcendental even silence disappears. First language disappears, then silence too. Then there is absolute silence when silence has also disappeared. This is the meaning when Jesus says THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. He surrenders in deep love, in silence.
And remember, these are not the words to be repeated. Christians have misunderstood Jesus. These are not the words to be repeated, these are the emotions to be lived. Not words to be repeated, but emotions to be lived.
THY KINGDOM COME... Now this can be just a word in you you can repeat it; or this can be a feel in you -- THY KINGDOM COME... Not a single word is uttered inside but this is your feeling. Your hands are raised to receive the kingdom, you are surrendered, your heart is open. You are ready for God to descend in you.
Do you see the difference? Don't repeat the words. Let it be a feeling, and then it will go deeper, and then it will really become a prayer.
And the fourth thing about the transcendental:

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU:

FOR EVERY ONE THAT ASKETH RECEIVETH, AND HE THAT SEEKETH FINDETH; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED.

What does Jesus mean by saying ASK, AND IT SHALL BE GIVEN you? He means that really it is already given to you. You have not been able to see it, because you have not ASKED for it. THE DOOR IS ALREADY OPEN! But because you have not knocked at it, it has remained open and yet closed for you. Is it just for the sake of asking that you will get it? It is possible only if you have ALREADY got it, otherwise how can you get anything just by asking? Try. You want to have a big palace -- are you going to get it just for the asking? You are not going to get it just by asking, otherwise all beggars would be emperors. You don't have it, and you will have to work hard, and then too there is no certainty that you will have it. You may succeed, you may not succeed. There are a thousand and one competitors too. You will have to go through being aggressive, and you will have to put all that you have at stake. And then too, more is the possibility that you will be a loser. You want money? You cannot get it just for the asking. You want prestige, power, respectability, fame? You will not get it just for the asking.

But Jesus says: God you can have just for the asking. He simply means what Buddha means when he says that you have it already there. You are not to achieve it; it is your

intrinsic nature. This is Jesus' way of saying the same thing: You can get only by asking because you are already there. The asking will make you alert, that's all. If you ask consciously, if you knock consciously, if you start groping consciously, you will become alert to that which has already been there, which has always been there, which has been the case from the very beginning. God is given to you. You are carrying God within you. But you have not asked. Your desire has not become conscious.
So God is there, you are there, but there is no bridge. By asking you will Create the bridge. If the asking is immense, tremendous, total, then in a single instant the bridge will be projected. The kingdom of God is within you, that's why

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU...

This is how these sutras are related with the five minds. But they are basically addressed to the third mind.
To those who seek identity, Norman O Brown advocates 'Get lost!' and Timothy Leary says 'Drop out! ' But I say to you, that to get lost, one must have found oneself first, and to drop out one must have been IN first. You can drop out if you ARE, you can get lost if the ego is ready and ripe. That is the difference between a sannyasin and a hippie.
A hippy is one who has been trying to drop something which he has not got yet, who is trying to drop something which he has not earned yet, who is trying to renounce something which is not there. A sannyasin is one who has come to feel the ripe ego and, feeling the misery and

anguish of it, drops it. Both look alike. Both look alike, but the hippy is not going from the third to the fourth. The hippy has not been in the third yet, he will fall to the second. That's why hippies start creating their own clan, their own tribe, their own society. It has almost the same structure as the old society that they have left.

If in the old society you cannot have long hair, in a hippy Society you cannot have short hair. The structure is the same. If in the old society you cannot go on without taking a bath for months, in the hippy society you are not allowed to take a bath every day. That is too conventional. You will look a little anti-social if you take a bath every day. But it is the same society repeated, the same structure -- even though it is against, it is the same structure. The hippy is not getting beyond society, he is going against one society and creating another.

The sannyasin is going beyond society. He is moving away from the very need of being part of a society.

The sutras are addressed to the egoist. But remember, the egoist can understand them, but cannot follow. To follow them you will have to start dropping your ego. Then you can follow, then the universal mind will arise in you. Prayer is the way. or meditation. And when the universal has arrived, don't stop there. One step more... This very consciousness that you have arrived, this very consciousness that you have realised God, this very consciousness that you have become one with God has to be drowned too. This is the last barrier to be dropped. Once it is gone, you and the whole are one -- so one that there is nobody even to say 'I am one with the whole.' That is the transcendental. That's what Jesus calls the 'kingdom of

God'.

Question 2
WHERE IS THE MEETING BETWEEN CHRIST'S LOVE AND BUDDHA'S INTELLIGENCE?

In me.

Question 3
DO YOU TEACH THEN THAT ONE SHOULD NOT PLAN FOR THE FUTURE AT ALL?

Psychologically one should not plan for the future at all, but that does not mean that practically you should not plan. The difference is great, and has to be understood.
If you are going to travel, if you are going to the Himalayas, you will have to go to the railway station and book your ticket a few days ahead. That's simply practical. You cannot say 'When the idea arises to go to the Himalayas I will simply go.' It will be difficult: you may not get a ticket on the train or on the plane. Don't be foolish. But psychologically, yes, don't plan for the future. What is the meaning of psychological? You are here, and in your mind's eye you start trekking in the Himalayas, and you start enjoying -- just in fantasy. You are already there where you are not. This is psychological. This has to be dropped. But practical things are perfectly okay.
Don't live psychologically in the past or in the future. But practically, sometimes you will have to remember past things. You will have to remember your name, and you will

have to remember your wife. You cannot come home every day and ask 'Who are you? Let us introduce ourselves.' You will have to remember the past for practical purposes. But don't LIVE there; the past is gone. The memory is there, use it whenever it is needed, but don't start living in those memories. Don't waste time, because if you live in your memories, who is going to live in the present? Then the present is wasted. And living in the memory is just a dream, it is not real life; it is pseudo, it is false.
And don't live in the future. People live in the future. They are always planning to go to Kashmir or to Switzerland. And they are living there already! They dream, they think, they fantasise what they are going to do there, how they will enjoy the life there. And remember, when they reach Switzerland they will not be there, because by that time they will start planning how to come back home... and the business, and the family, and everything.
They are never at the place they are in; they go on missing. They are always rushing and never arriving. Don't live un the future, don't live in the past. But that doesn't mean don't think of practical things.

A man was on a holiday in Ireland. One day he was driving along a little-used road when he came across a pretty young girl trying to hitch a lift. So he offered her a lift.
After a few minutes he asked if he could hold her hand.
'To be sure' came the reply.
A little further on, he asked if he could kiss her.
'To be sure' she replied.
A few miles later, they passed through a village. The girl asked him to stop at the chemist's shop.

'Why?' asked the man
'To be sure' replied the girl.

This much practicalness is allowed. More than that is not needed.

Question 4
YOU SAID THAT SOMETIMES IT IS DANGEROUS TO PUSH. AND YOU ARE PUSHING ME VERY HARD. WELL, I GUESS YOU KNOW WHAT YOU ARE DOING, BUT WHAT ARE YOU DOING?

Tushita, that is none of your business.

Question 5
WHY DO I CRY WHENEVER SOMETHING REAL HAPPENS IN MEDITATION? SOMETIMES, EVEN DURING LECTURE, WHEN YOU SAY SOMETHING THAT STRIKES ME AS MY OWN TRUTH, TEARS COME TO MY EYES AND I TREMBLE WITH SILENT SOBS. WHAT IS THE CONNECTION BETWEEN TRUTH AND TEARS?

The question is from Michael Gottlieb.
First, it may be, Gottlieb, that only tears are true in you, everything else has become false. Your smile, your face, your gestures, your words -- all may have become false. It may be that only your tears are still true. That's why whenever you hear something of truth, they start surfacing. They are in tune with truth.

And this is not only so with you, this is so with many people.

Tears have not been corrupted too much, particularly un men. About women it is not so true. Their tears may he just a facade, their tears may be their diplomacies, their tears may be their tricks, strategies. But about men... men have not been allowed tears at all. People have been told from their very childhood that if you are a man, then tears are not available for you. You should NEVER cry! So tears have remained there, uncorrupted by the society, unpolluted by the society -- at least it is so with men. So whenever you hear something of truth -- something that simply goes and becomes a song in your heart, something that simply penetrates like a ray of light into your darkness -- tears come, because the true calls forth the true in you.

Michael Gottlieb's name is beautiful: 'Gottlieb' means God-love. Maybe there is a great desire for God, a great love for God which is getting ready every day, which is going to possess you. Allow those tears, because the danger is that you may be repressing them.

Gottlieb is a psychologist -- that is the danger. You may start rationalising, you may start finding explanations. You may start stopping those tears which are innocent -- as innocent as dewdrops -- which are uncorrupted by your mind; they come from the beyond. Those tears are coming from your heart. Don't start explaining them. Psychologists have become very clever at explaining away everything. Live with the mystery of the tears. When they come, allow them. Go into those sobs, those sobs are the beginning of prayer in you. Flow in those tears totally, unashamed. Don't feel embarrassed. Go wholeheartedly into them, and

through them you will be cleansed and purified. Those tears will become your very alchemy. Their very touch will turn you into gold.

I have been watching Gottlieb. He has been here for only a few days, and deep down he is afraid of sannyas. First he was only going to stay for ten days, then he extended it for a few days. Now he has extended a little more, and by and by he is getting trapped. Now the tears have started to come. Now it is dangerous, Gottlieb.

But still you are not allowing them a total flow. Be swayed by them. Let that throb go to your very cells and the fibres of your being. Let those tears dance in and around you, and through those tears you will be initiated. Through those tears you are coming close to me and I am coming close to you.

If you allow, something is going to happen, something immensely valuable. But it depends on you whether you will allow it or you will escape before it becomes too much. To be here needs courage. To be with me means risk. If you decide to be with me, you are risking finding yourself. The risk is there. And to find oneself, one has to die to one's whole past, because the new can come only when the old has disappeared. Let those tears take your past, let them wash you. They are preparing you tor me. And you have a heart which can grow in prayer. But if you allow, only then. Nothing can be done against you. And up to now you have been fighting, you have been protecting, safeguarding yourself. You are keeping a little bit aloof, distant. Then you are doing it at your own risk. You may miss the opportunity.

Question 6
OSHO, IN TODAY'S LECTURE YOU SAID THERE ARE THREE STAGES -- SEX, LOVE AND PRAYER. BUT IF ONE KEEPS ON CHANGING THE PARTNERS HOW CAN ONE GO INTO DEPTH? HOW CAN ONE REACH THE HIGHEST STAGE AT ALL?

The question is from Ma Yoga Mukta.
This question arises in many people; and because she is an Indian, it has more relevance to her conditionings. People think that if you are in love with one person, only then love can go deep. That is utter nonsense!
The depth of love has nothing to do with one person or two persons. The depth of love has something to do, certainly: THAT YOU SHOULD REMAIN IN LOVE ALWAYS -- that brings depth. Now, for example, you love a man or a woman. For a few days things are really fantastic. things are going beautifully. And then, naturally, things start becoming dull. There is nothing wrong in it, it is just the very course of nature. You become acquainted with the woman, her ways; she becomes acquainted with you, your ways, your life-style -- and when everything is known, interest starts dimming. When everything is known and there is nothing surprising any more, how can the relationship remain fantastic? The wonder starts disappearing, things settle, become mundane, day-to-day, ordinary. This is what ordinarily happens.
Now you can go on living with the man or with the woman with the idea that it you change the man or the woman, love will never go deep. But the love is not going deep at all, the love is becoming shallower every day. Sooner or later, you

will start taking the other for granted. There will be no joy in the other's presence, you will not be thrilled by the other's presence. You can go on clinging...
And Mukta has asked this question because she was trying to cling to a certain sannyasin, trying hard to cling. And because she tried hard, the sannyasin escaped. My people are very very intelligent! If you cling too hard, then nobody is going to be with you, because nobody wants an imprison-ment, nobody wants you to become a fetter. The more you cling, the more the relationship becomes ugly. First it loses joy, loses all charm, loses all magnetism, and then it starts becoming ill, pathological.
I call a relationship pathological when you are clinging only for clinging's sake, there is nothing else to cling for. You are simply clinging because you are afraid to lose, afraid to change, afraid to move in a new relationship. Because the new -- who knows how it is going to turn out? where it will lead? The new is dangerous because the new is not yet familiar. The old is familiar. settled, there is a certain security, a comfort, a convenience. When you start clinging for clinging's sake, then it is pathological, it is ugly; it is NOT going to bring any depth in your relationship. All depth will disappear.
You can go and see. Millions of husbands and wives... What depth? What intimacy is there?
Now I am not saying that if you are with a certain person -- with a man or a woman -- and things are still growing, change. I am not saying that. Don't misunderstand me. There are a few people who are so sensitive that they can go on finding something new in the other every day. There are people who are so aesthetic that they never feel that

things are ever finished. Their sensitivity, their intensity, their passion goes on bringing new depths. Then it is perfectly good.

My criterion is: if a relationship is growing towards depth, it is perfectly good. Go on! Exhaust it if you can. But if it is not growing, if it is not deepening, if the intimacy is not flowering any more; all has stopped, and you are simply stuck because you don't know how to leave and how to say good-bye, then you are destroying your capacity for love. It is better to move, change the partner, than to destroy love -- because love is the goal, not the partner. You love a person, NOT FOR THE PERSON'S SAKE; you love the PERSON FOR LOVE'S SAKE.

Love is the goal. So if it is not happening with this person, let it happen with somebody else, but LET IT HAPPEN! Allow it a continuity. That continuity, that flow of love constantly happening, will take you deeper into it, will bring depth, will bring new dimensions, will bring new realisations.

So remember, if it is going good with one person... and by 'good' I don't mean what is ordinarily meant when somebody says 'They are a good couple' or 'Very nice'. I don't mean that; those words just hide facts. A 'nice family' means no conflict, no problem, things are going smoothly, the wheels of the mechanism are moving smoothly, that's all. But a really beautiful relationship is not just nice; it IS FAR OUT! Never settle for less. Only a far out relationship can bring depth. If it is not happening, be courageous enough to say good-bye -- with no complaint, with no grudge, with no anger. What can you do? If it is not happening, it is not happening.

You cannot make the other feel guilty. What can he do? Whatsoever he can do he is doing, whatsoever you can do you are doing. But if somehow it is not happening, you are not fitting with each other, you are not meant for each other, don't go on foreign.
It is like putting a square plug in a round hole. Go on -- it won't happen. And if you succeed. there is every possibility that you may have destroyed the plug completely Then it will not be of any worth.
But mind functions through conditionings. Now Mukta's mind is basically Indian. The Indian conditioning is very long. For thousands of years in India it has been thought that you should be true to one person. I am teaching you a totally different thing. I am teaching you: Be true to love, not to persons. Be true to love. Never betray love, that's all. If sometimes persons have to be changed, they have to be changed, but never betray love. The old Indian tradition is: Betray love but never betray the person; go on clinging to one person. And when things have been there for thousands of years, they become part of your blood and bones, part of your marrow, and you start functioning unconsciously. Mukta, become a little more conscious. Meditate over this anecdote.

The day for the execution arrived and the three prisoners -- a Frenchman, an Englishman and a German -- were led out of their cells to the guillotine. The Frenchman was the first to be led up the steps and was asked if he preferred to face upwards or downwards on the guillotine block.
He replied 'I have led a full and good life enjoying all the delights of good wine from the finest French vineyards,

excellent cheeses, the best cuisine and the wonderful charms of the most lovely mademoiselles of France. I have nothing more to wish for and nothing to fear. Therefore, I will face upwards.

He was then positioned on his back looking up so he could watch the blade as it descended. The blade was released and it began falling with full speed until it was only half an inch from his neck, at which point the blade suddenly stopped.

Unable to explain this, the authorities who were standing by interpreted it as a sign from God, and proceeded to release the prisoner to become a free man.

The Englishman was next to be led to the guillotine and was asked the same question. He replied I have served my Queen loyally throughout the empire. In the true tradition of the refined Englishman, I have helped to spread our great English civilisation around the world and I have never flinched at danger. Therefore, I am ready to face death and will face upwards.'

He was positioned on his back and the blade was released and began falling: Again, at the last instant, the blade came to an abrupt stop just half an inch above his throat. This was again interpreted as a sign from God, so the man was freed.

Next the German was led to the guillotine and as he was being asked the same question, he immediately interrupted and said 'Before I answer your question, I want you to know that I refuse to be under that machine until you get it fixed!'

A German is a German. His conditioning is there... the machine should be fixed first!

And that's how the Indian mind also functions. Down the ages you have been taught to remain true to persons, which is not a very high value. The higher value is to remain true to love. If it is happening with one person, perfectly good. I am not saying 'Change' -- what is the point of changing? If it is not happening with this person, then let it happen somewhere else.
But LET IT HAPPEN, because if you miss love, you will miss all that is beautiful in life. If you miss love, you will miss the possibility of prayer too, because only love, when it becomes deep, brings you closer to prayer.

Question 7
I DO NOT BELIEVE IN ANYTHING, BUT I DO BELIEVE IN GOD. WHY ARE YOU SO MUCH AGAINST BELIEFS?

Because a belief is a belief, and is not an experience. Belief is a barrier. If you believe in God you will never know God -- that's why I am against belief, because I am for God. Your very belief will never allow you to know that which is, because the belief means that before knowing it you have decided already what it is. Your decisive mind will not relax. Your mind with a conclusion is a prejudiced mind, and to know God an empty mind is needed -- unprejudiced, pure, uncontaminated by any belief, by any ideology. Because I am for God, that's why I am against all beliefs.
And you say: I DO NOT BELIEVE IN ANYTHING ELSE...

But if you believe in God, then what more is needed? That is enough. You have made the greatest mistake! Now every other mistake is very small. And if the great mistake has been done, then other mistakes will follow in its wake. If you can believe in God without knowing God -- without under-standing what it means, without ever experiencing even a little bit of it, without ever seeing a single ray of light; if you can believe in God, if you can be so deceptive, if you can be so cunning -- then you can believe in anything. And what else is needed? You think this belief is not a big mistake? This is the biggest mistake.

A husband walked into his house unexpectedly one evening, and noticed some men's clothing at the foot of the bed. He asked his wife, who was in the bed at the time, where the clothes came from. His wife told him that the clothes belonged to him, and she was taking them to the cleaner's. Going to the closet to hang up his coat, he eyed a man bare as the day he came into the world.
The husband: 'What are you doing here?'
The man: 'Did you believe what your wife told you?'
The husband: 'Yes!'
The man: 'Well, I'm waiting for a bus.'

If you can believe that, then you can believe anything. The naked man standing in the closet, waiting for the bus...
If you can believe in God, then you can believe in Adolf Hitler, in Josef Stalin, in Mao Tse-tung, then you can believe in any nonsense, because you have accepted the basic nonsense. Never believe in God. God has to be KNOWN, not to be believed. God has to be LIVED, not to

be believed. God has to be EXPERIENCED, not to be believed.
And why do you believe in God? If you have not known, then it must be out of fear, then there can be no other reason. Remember, God can be known only out of love, and beliefs come out of fear. And love and fear never meet; they never cross each other's path. Love knows no fear. Fear knows no love. If you are afraid of somebody you cannot love that person. That's why it is very difficult for children to love their parents, because parents make them afraid. It is very difficult for husbands to love their wives, because wives make them afraid. It is very difficult for wives to love their husbands, because the husbands make them afraid.
Wherever fear comes, fear comes from THIS door, and love escapes from the other. They never live together, they can't live together. Have you not observed? When you love a person all fear disappears. In that very love there is no fear.
God has to be known through love. And belief is based in fear. Belief stinks.

A salesman couldn't make the lady understand the power brakes on the car he was selling her, so he took her for a ride. When he was almost five hundred feet from a brick building, he speeded up and at the last minute he hit the brake.
Lady: 'What is that smell?'
Salesman: 'Rubber burning, madam.'
She brought the car home to show her husband and took him for a ride. Coming to the same brick wall, she slammed

on the brakes missing it by about three inches. Looking at her husband, she said 'Do you smell that, honey?'
Husband: 'I should. I'm sitting in it.'

All beliefs stink. Drop beliefs. Have the courage to know. God is an invitation for the ultimate journey. Let God be a quest, not a belief. Let it be a question mark on your heart, at the deepest core of your being. Let the question trouble you, let the question become a turmoil. Let the question create a chaos in you, because only through chaos stars are born. And only when the quest has destroyed all your belief systems and you are freed of all conclusions given by others, will you be able to open your eyes to the naked truth. And it is facing you. It is always facing you. It is just in front of your nose. But there is a great China Wall of beliefs, and you cannot see that which surrounds you from everywhere.

Question 8
I AND MY WIFE BOTH LOVE YOU, BUT WE OFTEN QUARREL ABOUT YOU AND YOUR THOUGHTS, BECAUSE WE CANNOT AGREE IN OUR INTERPRETATION OF YOUR IDEAS. WHAT SHOULD WE DO?

There is no need to agree. And how can you agree? When you listen to me, you listen through your preoccupation. When your wife listens, she listens through her preoccupation. When you listen, you listen through your own beliefs, ideas, conditionings. When she listens, she has her own mind. Interpretations are going to be different.

Just because you are both listening to me does not mean that you will agree. You will interpret, you will give colours, you will give turns to ideas according to your mind. See the fact that with the mind there can be no agreement. There is no need to argue. Rather, try to do what I am saying. Don't waste your time. I am not here to make you more argumentative. I am not here to make you more logical. I am not here to make you more capable of discussing, analysing, interpreting things. I am here to help you to see. And seeing comes when you are without the mind.

Now this simple fact that you go on quarreling with your wife -- and you both love me -- should become a great experience. You are here... a thousand people. I am saying the same thing to you all, but there are going to be a thousand interpretations. You can't agree with the other. The other has looked from a totally different angle because the other is hooked from a totally different angle. That is the only way he or she can see it. And this is so if you are not related with the person. If you are related with the person, then there are more difficulties -- particularly in the relationship of a wife and husband. Their quarrel is eternal. It does not matter about what, but they quarrel. There seems to be only one agreement: to disagree. That is their only agreement; about that they have agreed. That is a tacit agreement in every marriage -- that they will disagree.

Mulla Nasruddin goes on fighting with his wife, and the wife goes on arguing. One day I told Mulla 'For thirty years you have been arguing, and there seems to be no possible solution. Why don't you drop it?'

He said 'How to drop it?'
I said 'Simply agree with your wife! Next time it happens, you simply agree and see what happens.'
He said 'Okay.'
So next time it happened, first, in the heat of it, he forgot. He argued for half an hour. And then he suddenly remembered, so he went out in the garden to cool down. Then he cooled himself, collected himself, decided that he would agree.
He went in and he said to the wife 'Okay, you are right. I agree with you.'
The wife looked at him with great surprise, and said 'What? But I have changed my mind!'

And the argument starts again. They have changed sides, but the argument is the same.
When you are related with somebody, relationship brings many complexities. There is a constant struggle to dominate. It is not really argument that you are interested in or your wife is interested in; it is really a question of who dominates whom. Each point becomes a power struggle: who dominates whom? See it, and don't Waste your time.
And you ask me: WHAT SHOULD WE DO?
Let her have her opinions, you have your opinions. Rather than wasting time in opinions, start doing something according to your mind and let her do something according to her mind. But do something.
If I say meditate -- whatsoever you understand by it -- start doing something. In the beginning it is always a groping in the dark. But by and by, the gropers reach.

Jesus says

ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU...

Start groping, and don't be worried that you may commit some error or some mistake. Errors have to be committed, mistakes are going to happen. Nobody can reach directly; everybody has to stumble. Many times one goes astray, but if one goes on working sincerely, authentically, then sooner or later the door opens.

You open your door, let her open her door. Don't make me an excuse for your power struggle. And, remember always, have compassion on other people. They have their minds, they are hooked there just as you are hooked in your own mind. See! Because you cannot see without your mind, how can you expect the other to see it?

Watch life, and sooner or later you will see an insight arising in you. In that very insight you will become capable of understanding the other's standpoint. I am not saying that you have to agree with the other, but you can understand. There is no need to agree, but you can see why the other is looking at this point in this way, and you can have compassion for the other.

If you have compassion, you will be surprised -- the other has started feeling compassion for you. If you argue, the other argues. Argument creates argument. It goes on becoming bitter and more bitter; it poisons relationship. If you can understand the other's standpoint, you will find the other is also more compassionate towards your standpoint.

And people have their own standpoints, because people are not enlightened.
Standpoints are bound to be there up to the third mind, the individual mind. With the fourth mind, there is no argument; compassion arises. One can see the other -- where the other is hooked -- and feel sorry for the other, because it is an imprisonment. Only with the fourth... understanding, compassion. And with the fifth, one forgets about others or about oneself; then there is no division.

Listen to a few anecdotes. First:
A housewife complains to the psychologist 'Something is wrong with my husband. At night when he comes back from work, he always first kisses our dog and then me.' The psychologist thinks about it for a while, then he suggests thoughtfully 'Would you mind bringing a You cannot expect this, but this too is a possibility. There are millions of possibilities as to what the response is going to be. Now this psychologist must have been a very logical person -- hooked in logic. 'If the husband kisses the dog first, then the dog must be more beautiful than the wife, so bring the photograph.' That is his standpoint.
And everybody is closed in his own world.

Two Frenchmen are standing on the platform of the train that is pulling out of Paris. One of them waves to a friend at the station, and calls, 'Thanks loads! Had a marvelous time! Your wife was a wonderful lay!' Then he turn to the man standing next to him and says, 'It's not true, she's no good at all. I just wanted the husband to feel good.'

There are different visions. Now, whether the husband is going to feel good or bad... But this man has simply appreciated... Maybe in France it is possible.

In a certain Western city where drivers too often have a way of using only one hand on the steering wheel, devoting the other to the inevitable girl at the side, an ordinance was recently passed, requiring two hands on the wheel of a moving car. As a result of this law, a member of the police force stopped an approaching Ford coupe and severely reprimanded the spooning couple in this manner: 'Young man, do you know the laws of this city? Why not use both hands?'
The derelict at the wheel frankly retorted 'Why, I have to use one hand to drive with!'

Different visions, different understandings.
The last:
Olga was returning to Czechoslovakia after working for a year in Britain. On the plane she began to writhe and moan, clutching her belly at the same time. The stewardess was quickly at her side to find out what was the matter. 'Have you had a check-up recently?' she asked Olga.
'No, no' wailed Olga 'it wasn't a Czech, it was a Scotsman.'
I Say Unto You, Vol 1
Chapter #7
Chapter title: Surrender in Darkness
29 October 1977 am in Buddha Hall

MATTHEW 7

JESUS SAID UNTO HIS DISCIPLES:

21. NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

22. MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?

23. AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

24. THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK:

25. AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

26. AND EVERY ONE THAT HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT,

SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND:

27. AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL: AND GREAT WAS THE FALL OF IT.

Man is not a meaning but an opportunity. The meaning is possible, but is not given. The meaning can be created, but it is not already there. It is a task not a gift. Life is a gift, but life is open opportunity. Meaning is not a gift, meaning is a search. Those who seek will certainly find it. but those who simply wait will go on missing. The meaning, the LOGOS, has to be created by man. Man has to transform himself into that meaning. It cannot be something exterior to man, it can only be something interior.
Man's inner being has to become illumined.
Before we enter into these sutras, a few things will be helpful to understand about man, because only then is the work possible.
The first thing to be understood is that man is a four-dimensional space-time continuum, just as the whole existence is. Three dimensions are of space, one dimension is of time. They are not separate: the dimension of time is but the fourth dimension of space. The three dimensions of space are static; the fourth dimension of time brings movement, makes life a process. Then existence is not a thing, but becomes an event.
And so is man. Man is the miniature universe. If you could understand man in his totality, you would have understood

the whole existence. Man contains all -- in seed. Man is a condensed universe. And these are the four dimensions of man.

The first dimension is what Patanjali calls SUSHUPTI, deep sleep, where not even a dream exists. One is utterly silent, not even a thought stirring, no wind blowing. All is absent That absence, in deep sleep, is the first dimension. It is from that that we start. And we have to understand our sleep, only then can we go through a transformation. Only then can we build our house on a rock, otherwise not. But very few people are there who understand their sleep.

You sleep every day, you live one-third of your life in deep sleep, but you don't understand what it is. You go into it every night, and you also gain much out of it. But it is all unconscious: you don't know exactly where it leads you. It leads you to the most simple dimension of your life -- the first dimension. It is very simple because there is no duality. It is very simple because there is no complexity. It is very simple because there is only oneness. You have not yet arisen as an ego, you have not yet become divided -- but the unity is unconscious.

If this unity becomes conscious you will have SAMADHI instead of SUSHUPTI. If this unity becomes conscious, illumined, then you will have attained God. That's why Patanjali says: Deep sleep and SAMADHI, the ultimate state of consciousness, are very much alike. Alike, because they are simple. Alike, because in both there is no duality. Alike, because in both the ego exists not.

In the first, the ego has not arisen yet; in the second, the ego has been dissolved -- but there is a great difference too. The difference is that in SAMADHI YOU know what sleep

is. Even while asleep your consciousness is there, your awareness is there. Your awareness goes on burning like a small light inside you.

A Zen Master was asked... It is a very famous saying in Zen:
Thus we are told that before we study Zen the mountains are mountains and the rivers are rivers. While we are studying Zen, however, the mountains are no longer mountains and the rivers are no longer rivers. But then when our study of Zen is completed, the mountains are once again mountains and the rivers are once again rivers.
'What is meant by this?' a disciple asked a great Master.
The Master explained this: 'It simply means that the first and the last states are alike. Only just in the middle... THE disturbance. First the mountains are mountains. and again in the end the mountains are again mountains. But in the middle the mountains are no more mountains and rivers are no more rivers -- everything is disturbed and confused and clouded. That clouding, that confusion, that chaos, exists only in the middle. In SUSHUPTI everything is as it should be; in SAMADHI, again everything is as it should be. Between the two is the problem, is the world, is the mind, is the ego, is the whole complex of misery, hell.
When the Master explained this, the disciple exclaimed 'Well, if that's true, then there is no difference between the ordinary man and the enlightened man.'
'That's true' replied the Master. 'There is no difference really. The only thing is, the enlightened man is six inches off the ground.'

But those six inches make all the difference. Why is the Master six inches off the ground? He lives in the world and is yet not in it -- those are the six inches, the difference. He eats, and yet he is not the eater; he remains a witness -- those six inches. He is ill, he knows the pain of illness but still he is not in pain; that difference -- those six inches. He dies, he knows death is happening, and yet he is not dying: that difference -- those six inches. He is asleep and yet he is not asleep, he is alert too.

The first state is of SUSHUPTI. We will call it 'the first dimension'. It is dreamless undividedness, it is unconscious unity, it is ignorance, but very blissful. But the bliss too is unconscious. Only in the morning when you are awake again do you start feeling that there has been a good sleep in the night, that you have been in some faraway land, that you are feeling rejuvenated, that you are feeling very fresh, again young and alive. But only in the morning -- not exactly at the time when you are in the sleep, only later on. Just some fragrance remains lingering in the memory. It reminds you that you have been to some inner depth, but where? what? -- you cannot figure it out. You cannot give any account of it. Just a vague memory, a &int remembrance that somewhere you have been in a good space. There is no ego yet, so there is no misery possible, because misery is not possible without the ego.

This is the state where the rocks and the mountains and the rivers and the trees are existing. That's why trees look so beautiful -- an unconscious bliss surrounds them. That's why mountains look so silent: they are in SUSHUPTI, they are in deep sleep, they are continuously in deep sleep. That's why when you go to the Himalayas, an eternal

silence is felt -- virgin silence. Nobody has ever been able to disturb it. Just think of a mountain, and suddenly you start feeling silent. Think of trees and you feel life flowing in. The whole of nature exists in the first state, that's why nature is so simple.

The second dimension is that of dream -- what Patanjali calls SWABHA. The first disturbance in the sleep is dream. Now you are not one any more; the second dimension has arisen. Images have started floating in you: the beginning of the world. Now you are two: the dreamer and the dreamed. Now you are seeing the dream and you are the dream too. Now you are divided. That silence of the deep sleep is no more there, disturbance has entered because division has entered.

Division, duality, disturbance -- that is the meaning of the dream. Although the duality is still unconscious. it is there; but not very consciously -- not that you know about it. The turmoil is there, the world is born, but things are still undefined. They are just coming out of the smoke; things are taking shape. The form is not yet clear, the form has not yet become concrete, but because of the dualism -- even though it is unconscious -- misery has entered in. The nightmare is not very far away. The dream will turn into a nightmare.

This is where anima]s and birds exist. They also have a beauty, because they are very close to SUSHUPTI. Birds sitting on a tree are just dreams sitting in sleep. Birds making their nests on a tree are just dreams making their nests in sleep. There is a kind of affinity between the birds and the trees. If trees disappear, birds will disappear; and if birds disappear, trees will not be so beautiful any more.

There is a deep relationship; it is one family. When you see parrots screeching and flying around a tree, it almost looks as if the leaves of the tree have got wings. They are not separate... very close. Birds and animals are more silent than man, happier than man. Birds don't go mad. They don't need psychiatrists, they don't need any Freud, any Jung, any Adler. They are utterly healthy.

If you go into the forest and you see the animals, you will be surprised -- they are ALL alike! And all healthy. You will not find a single fat animal in the natural state. I am not talking about the zoo. In the zoo things go wrong, because the zoo is no more natural. Zoo animals start following man, they even start going mad and committing suicide. Zoo animals even turn into homosexuals. The state of the zoo is not natural, it is man-created. In nature they are very very silent, happy, healthy, but that health too is unconscious -- they don't know what is happening.

This is the second state: when you are in a dream. This is the second dimension. First: dreamless sleep, SUSHUPTI -- simple one-dimensional; there is no 'other'. Second: dream, SWABHA; there are two dimensions: the dreamer and the dreamed, the content and the consciousness -- the division has arisen -- the looker and the looked at, the observer and the observed. Duality has entered. This is the second dimension.

In the first dimension there is only the present tense. Sleep knows no past, no future. Of course because it knows no past, no future, it cannot know the present either, because the present exists only in the middle. You have to be aware of the past and the future, only then can you be aware of the

present. Because there is no past and no future, sleep exists only in the present. It is pure present, but unconscious. With the dream, the division enters. With the dream, the past becomes very very important. Dream is past-oriented; all dreams come from the past. They are fragments of the past floating in the mind, dust from the past which has not settled yet.

It's her old man I fee sorry for. He was in bed the other night fast asleep. Suddenly she noticed he had a smile on his face. She thought 'Hello, he's having one of those dreams again.' So she put down her crisps and her bottle of stout and woke him up.
He said 'Blimey, you would, wouldn't you! I was having a lovely dream then! I was at this auction where they were selling mouths. They had small rosebud ones for a quid. Pert little pursed ones for two quid, and little smiling ones for a fiver.'
She said 'Ooh! Did they have a mouth my size?'
'Yes. They were holding the auction in it.'

Whatsoever you dream has something to say about your past. It may be that you see an auction -- little smiling rosebud mouths are being sold -- but the auction is being held in your wife's mouth. Maybe you have never said to your wife 'Shut up, and keep your big mouth closed!' Maybe you have not said it so clearly, but you have been thinking that so many times. It is lingering in the mind. It is there. Maybe you have never been so true in your waking state as you are when you are asleep. And you can be! You can afford to be true. All dreams float from the past. With

the dream, past becomes existential. So the present is there, and the past.
With the third, the third dimension, waking state what Patanjali calls JAGRUT -- multiplicity enters. The first is unity, the second is duality, the third is multiplicity. Great complexity arises. The whole world is born. In sleep you are deep inside you; in dream you are no more that deep inside you and yet you are not out either -- just in the middle, on the threshold. With waking consciousness you are outside yourself, you have gone into the world.
You can understand the biblical story of Adam's expulsion in these three dimensions. When Adam was there in the Garden of Eden and had not yet eaten the fruit of the Tree of Knowledge it was deep sleep, unconscious -- unconscious bliss it was. There was no disturbance, everything was simply beautiful. He had not known of any misery. Then he eats the fruit of the Tree of Knowledge. Knowledge arises, images starts floating, dreams have started functioning. He is no more the same. He is still in the Garden of Eden but no more part of it -- alien, stranger, an outsider. He has not yet been expelled, but in a subtle way he is no more centered there. He is uprooted. This is the state of the dream -- the first taste of knowledge, because of the first taste of duality, the distinction of observer and the observed. And then he is being expelled from the Garden of Eden, thrown out -- that is the third state, the waking state. Now he cannot even go back; there is no way back. He has forgotten that he has an inside too.

In deep sleep you are inside. In wakefulness you are outside. In dream you are just in the middle, hanging, not

settled yet where to go, still indecisive, in doubt, uncertain. With the waking state, the ego enters in. In the dream state there are just rudimentary fragments of the ego arising, but they settle in the third. The ego becomes the most concrete, most solid, most decisive phenomenon. Then whatsoever you do, you do because of the ego.

The third state brings a little consciousness -- just one per cent, not much of it, just a flickering consciousness, momentary consciousness. The first was absolutely unconscious, the second was unconsciousness disturbed, the third is the first glimpse of consciousness. And because of that -- the momentary glimpse of consciousness -- that one per cent of consciousness coming in creates the ego. Now the future also enters in.

First there is only the present unconscious, then there is the past unconscious, now there is future. Past, present, future, and the whole complexity of time revolves around you. This is the state where people are stuck, where you are stuck, where everybody is stuck. And if you go on building your house with these three dimensions, you will be building it on sand, because your whole effort will be unconscious.

To do something in unconsciousness is futile -- it is shooting arrows in the dark not knowing where the target is. It is not going to bring much result. First, light is needed. The target has to be looked for, searched for. And enough light is needed so you can move towards the target consciously. That is possible only when the fourth dimension starts functioning. It rarely happens; but whenever it happens, then meaning is really born, LOGOS is born.

You will live a meaningless life if you live only with these three. You will live a meaningless life because you will not be able to create yourself. How can you create in such unawareness?

The fourth dimension is of awareness, witnessing -- what Patanjali calls turiya. And in the Gospels Jesus goes on saying again and again to his disciples: Awake! Beware! Watch! All these words indicate turiya. And it is one of the misfortunes of history that Christianity has not been able to bring this message clearly to the world. It has failed utterly. Rarely has a religion failed so utterly as Christianity. Jesus was not very fortunate, because the disciples that he found turned out to be very ordinary, and the religion became almost a political organisation. The church became not a follower of Jesus but deep down really antagonistic to Jesus. The church has been doing things AGAINST JESUS IN THE NAME OF JESUS.

Buddha was more fortunate. The followers never became a church, they never became so organised politically and they never became so worldly. They carried little bits of Buddha's message down the ages.

This fourth dimension has to be understood as deeply as possible, because this is the goal. It is pure consciousness, simplicity again. The first was simple but unconscious; the fourth is simple but conscious. Unity again, bliss again -- with only one difference: now everything is conscious, the inner light is burning bright. You are fully alert. It is not a dark night inside you but a full-moon night, moonlit. That is the meaning of enlightenment: the inner illumination. Again there is only one time left -- present, but now it is conscious present. Past is no more hanging around. A man

who is aware cannot move in the past, because it is no more. A man who is aware cannot move in the future, because it is not yet. A man who is aware lives in the present, herenow. HERE is his only space and now is his only time. And because he is only herenow, time as such disappears. Eternity is born, timelessness is born. And when one is totally alert, ego cannot exist.

Ego is a shadow cast in unawareness. When all is light, the ego cannot exist. You will be able to see the falsity of it, the pseudo-ness of it. And in that very seeing is its disappearance.

These are the four dimensions of human consciousness. And people live only in the first three. The fourth carries the meaning, hence the people who live only in the three live a meaningless life. They know it. You know it! If you look into your life you will not find any meaning there, just a haphazard, accidental progression of things. One thing is followed by another, but with no particular consistency, with no particular relevance. One thing is followed by another just accidentally.

That's what Jean-Paul Sartre means when he says 'Man is a useless passion': man is accidental. Yes, he is true if he is talking about the three dimensions: first, second and third; but he is not true about the fourth. And he cannot say anything about the fourth because he has not experienced anything of it. Only a Christ or a Buddha can say something about the fourth.

Christ-consciousness is of the fourth, so is Buddha-consciousness. To remain confined in the three is to be in the world. To enter into the fourth is to enter into

NIRVANA, or call it the 'kingdom of God'. These are only different expressions for the same thing.
A few things more: The second dimension is a shadow of the first: sleep and dream. Dreams cannot exist without sleep, sleep is a must. Sleep can exist without dreams. So sleep is primary, dreams are secondary -- just a shadow. And so is the case with the third and the fourth. The third is the shadow of the fourth, because the third can exist only if there is some consciousness. A little bit of consciousness has to be there, only then can the third exist. The third cannot exist without little bit of consciousness in it -- a ray of light. It is not much of a light, but a ray of light is needed. The fourth can exist without the third, but the third cannot exist without the fourth. The fourth is awareness, absolute awareness; and the third is just a small ray of light in the dark night. But it exists BECAUSE OF that small ray of light. If that ray of light disappears, it will become the second; it will not be the third any more.
And your life looks like a shadow-life because you are living with the third. And the third is the shadow of the fourth. Only with the fourth do you come home. Only with the fourth are you grounded in existence.
The first is absolute darkness, the fourth is absolute light. Between these two are their two shadows. Those two shadows, have become so important to us that we think that is our whole life. That's why Hindus have been calling the world maya, illusion, because of these two dimensions which have become predominant -- the second and the third. We have lost track of the first, and we have not yet searched for the fourth.

And one thing more: If you find the fourth you will find the first. Only one who has found the fourth will be able to know about the first, because once you have come to the fourth you can be asleep and remain alert. Krishna defines the yogi in the Gita as 'one who is awake while asleep'. That's his definition for the yogi. A strange definition: who is awake while asleep.
And just the reverse is the situation with you. You are asleep while awake. That is the definition of a non-yogi: asleep while awake. You look awake, and you are not.
It is just an idea, this awake state. Ninety-nine per cent consists of sleep -- only one per cent of wakefulness. And that one per cent also goes on changing. Sometimes it is there and sometimes it is not there at all. It was there; somebody insults you -- and it is not there. You have become angry, and you have lost even that small awareness. Somebody treads on your feet -- and it is gone. It is very delicate. Anybody can take it and destroy it, and very easily. You Were perfectly okay; a letter comes and something is written in the letter, and suddenly you are no more okay. All is disturbed. A single word can create such a disturbance! Your awareness is not very much.
And you are awake only in rare moments: in danger you are awake, because in danger you have to be awake. But when there is no danger, you start snoring. You can hear people snoring -- walking down the road, they are snoring. And they are caged in their own unconsciousness.

A drunk bumped into a stop sign. Dazed and disoriented, he stepped back and then advanced in the same direction. Once more he hit the sign. He retreated a few steps, waited

awhile, and then marched forward. Colliding with the post again, he embraced it in defeat and said 'It is no use. I am fenced in. I am stopped in every direction.'

And he has not moved in any other direction. He has been moving again and again to the post. And being hit, naturally he concludes that he has been fenced in from every direction.

And that is the situation of the ordinary human consciousness. You go on moving in the same unconscious way, in the same unconscious direction. And again and again you are hit, and you think 'Why is there so much misery? Why? Why did God create such a miserable world in the first place? Is God a kind of sadist? Does he want to torture people? Why has he created a life which is almost like a prison, and in which there is no freedom?'

Life is absolutely free. But to see that freedom, first you will have to free your consciousness. Remember it as a criterion: the more conscious you are, the more free; the less conscious you are, the less free. The more conscious you are, the more blissful; the less conscious you are, the less blissful. It depends on how conscious you are. And there are people who will go on looking into the scriptures to find out ways to become more free, to become more blissful, to attain to truth. That is not going to help, because it is not a question of the scriptures. If you are unconscious and you go on reading the Bible and the Koran and the Vedas and the Gita, it is not going to help, because your unconsciousness cannot be changed by your studies. In fact the scripture cannot change your consciousness, but your unconsciousness will change the scripture -- the meaning of

the scriptures. You will find your own meanings there. You will interpret in such a way that the Bible, the Veda, the Koran, will start functioning as imprisonments. that's how Christians and Hindus and Mohammedans are -- all imprisoned.

I have heard...
After booking into a large hotel, a self-styled evangelist read in his room for an hour or two -- and he was reading the Bible -- then went down to the bar, and after a couple of drinks, he struck up a conversation with the red-headed barmaid. He stayed up until closing time and after the girl had cleared up, they both went up to the evangelist's room. When he started to interfere with her clothing, the barmaid seemed to have second thoughts. 'Are you sure this is alright?' she said 'after all you are a holy man.'
'My dear' he replied 'it's written in the Bible.'
She took him at his word, and they spent a very pleasant night together. The next morning, however, as the girl was preparing to leave, she said 'You know, I don't remember the part of the Bible you spoke about last night.'
The evangelist picked up the Gideon's Bib]e from the bedside table, opened the cover, and showed her the flyleaf, on which was inscribed 'The redheaded barmaid screws.'

Reading the whole Bible for one hour, and this was his finding. Somebody had inscribed on the flyleaf...
If you read the Bib]e, you read it, remember. And the meaning that you give it will] be yours, the interpretation will be yours. It cannot help you, because it cannot even protect itself from you. How can it help you? The only way

to have any change in life is to change consciousness. And to change consciousness you will not have to go into the Bible and the Vedas. you will have to go inwards, you will have to go into meditation. Scholarship won't help.

A blind man was invited to a festivity and there he ate some delicious pudding. He was so enchanted by its taste that he asked someone sitting next him to tell what it looked like.
'White' the man said.
'What is white?' the blind man asked.
'White? -- like a duck' came the answer.
'How does a duck look?' persisted the blind man.
Puzzled for a moment, the man finally said 'Here, feel this' and took the blind man's hand in his hand and guided it along his other hand and arm, which he bent at the elbow and wrist to resemble the shape of a duck.
At this, the blind man exclaimed 'Oh, the pudding is crooked!'

That's what is going to happen. You cannot help the blind man to know what is white, or what is colour, or what is light. All your help is going to give him something wrong. There is no way to help the blind man by definitions. by explanations, by theories, by dogmas, by scriptures. The only way to help him is to heal his eyes.
Buddha has said 'I am a physician. I don't give you definitions of light, I simply heal your eyes.' And that's what Jesus is, and all the miracles that are reported in the Bible are not miracles but parables -- that a blind man came to him and he touched his eyes, and the blind man was healed and he could see immediately. If it is just about the

physical eye, this is not much. Then Jesus is already out of date, because medical science can do it. Sooner or later, Jesus will have to be completely forgotten. If he was simply curing physical eyes, then it is not going to mean much in the future. This can be done by science. And that which can be done by science should be done by science; religion should not enter into it -- there is no need. Religion has far higher things to do.

So I insist again and again that these stories are not miracles but parables. People ARE blind, and the Jesus-touch IS a magic touch. He helps them to see, he helps them to become aware, he helps them to become more conscious. He brings the fourth.

To go into the fourth, work is needed. Work in the sense that Gurdjieff used to use that word. Work means a great effort to transform your being, a great effort to centre your being, a great effort to drop all that which creates darkness and to bring all that which can help a little light come in. If a door has to be opened, then open the door and let the light come in. If a wall has to be broken, then break the wall and let the light come in. Work means a conscious effort to search, to inquire to explore into the dimension of the fourth -- into light, into awareness -- and a conscious effort to drop all that which helps you remain unconscious, to drop all that which keeps you mechanical.

A man bought a farm and a sow. He asked his wife to watch the sow, explaining that if she saw it eating grass it was ready for mating and could be taken to the next farm. A couple of days later his wife told him that the sow had started to eat grass. So the farmer put it on a barrow and

took it to the next farm to be mated. When he came back, he told his wife to watch the sow again. 'If the sow eats grass again, it has not taken' he explained.
A few days later, his wife reported that the sow was eating grass again. So it was put on the barrow and taken for mating again. The farmer brought it back and again asked his wife to watch it closely. Two days later he asked his wife if it had been eating grass again.
'No' she said 'but it's sitting in the barrow.'

The mechanical mind, the instinctive mind, the repetitive mind -- that has to be broken and dropped. Work means an alchemical change. Great effort is needed. Hard and arduous is the path. It is an uphill task.

Now the sutras:

NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

Jesus says: Prayer is necessary but not enough. It has to be supported by work.

NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN...

Just by praising me, Jesus says, you will not enter into the kingdom of heaven Not just by praising God... Flattery

won't help. And people go on flattering God in the hope that flattery will work there too. Only work, only conscious effort, hard effort will help -- nothing else can help. Prayer is good, prayer prepares the way, but then you have to walk on it!
And a very strange statement it is.

... BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

Two things to be understood: This sentence is strange because it says: BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS in heaven. Heaven means the unknown. heaven means that which you have not entered yet, heaven means that which you have not experienced yet. You can take it on faith, you can trust Jesus. If you love him, you will trust him. But Jesus' God is not available for you to inspect. You cannot see Jesus' God. He sees him; it is his experience. But for you it is only a trust. And Jesus says... BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.
First, God is not known to you, not even his whereabouts are known. Heaven means the unknown, the mysterious. the unexplainable. His whereabouts are unknown. You have never encountered God, and the demand is that if you surrender YOUR will to HIS will, only then...
Now in this amazing statement, there are two things: you have to surrender your will and you have to follow God's will. First, surrender is possible only if you have a will. Ordinarily people think that a man who has a will will not be able to surrender. People think that weaklings, those

whose wills are not very strong, can surrender. That is not right. Only very very WILLED people, who have a strong will-power, can surrender, because surrender is the ultimate in will-power. It is the last, there is nothing higher than that. To surrender you will need great will. You will have to put all your will-power into it, only then will the surrender happen. That's why I say it is an amazing statement. It is very contradictory, but life is like that -- paradoxical. And this is one of the fundamental paradoxes: the paradox of will and surrender.

Surrender happens only when there is great will. But when surrender happens, the will disappears and not even a trace is left. Surrender is the will committing suicide. And only when your will has committed suicide can God's will flow into you. These two opposites can meet: your surrender and God's will.

Surrender means receptivity. When you are receptive, utterly receptive, God can descend into you. And you cannot say 'First I have to encounter God, only then will I surrender' because you cannot encounter him, there is no way. The only way to encounter him is to surrender, because when you are surrendered he comes. You can know him only after surrender, not before surrender.

Now this is asking the impossible. But religion asks the impossible, and there have been a few people who have been able to do the impossible. Those who have done the impossible have achieved the impossible. That is how it is, and it cannot be otherwise. You cannot have a sample of God's experience and then decide whether to purchase or not. You cannot have a look at God's being: he is not available for window-shopping. First you have to surrender

-- and you have to surrender in darkness, and you have to surrender in absolute ignorance... You have no proof, and no argument can help you. Great courage is needed -- daredevil courage is needed. That's why I say the religious man is the most courageous man in the world. Those who walk on the moon are nothing. Yes, they take great risk, but that is nothing compared to religion. Because the demand, the very demand is impossible.

First you surrender, and then you come to know. But how to surrender first? How to know what is God's will? The only way to know God's will is to surrender your will. You efface yourself, you don't stand in between, you simply disappear. In your disappearance, God appears. Your absence becomes his presence. When you are empty as far as your self is concerned, you become full with his presence. He comes only when you are not.

And then the great transformation happens -- the meeting of the drop with the ocean, the meeting of the part with the whole. And then there is great jubilation.

Jesus says again and again to his disciples 'Rejoice!' For what is he talking? Why does he go on saying 'Rejoice! Celebrate! Be glad!'? -- because he is taking them closer and closer to that ultimate revolution where they will surrender and God will take over. Each step is a rejoicing, is a celebration, because each step taken towards God is taken towards your fulfilment. You can he fulfilled only when God has become a resident in you. otherwise you are empty, hollow, stuffed with straw and nothing else. Only when he comes will your temple have a deity to it. He can fulfil you by becoming a host in your being.

NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN: BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN.

MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

Jesus says: In that moment, in that space, many would like to tell me that 'I have been doing miracles in your name.' There are many who are healing in the world in the name of Christ, who are serving people in the name of Christ, who are converting people in the name of Christ, and doing a thousand and one good things in the name of Christ. But deep down, if you look, the name of the Christ is just a label; deep down -- the ego.

A woman came to Jesus and touched his garment and was healed. And the woman was very thankful; she fell at his feet and thanked him from her very heart. And Jesus said 'Don't thank me. I have not done anything. It is your faith that has healed you. And if you want to be grateful, be grateful to God. I am nobody, I am just a passage, instrumental I am. You forget about me! It is your faith and

God's presence that has healed you. If I was there, I was just like a link -- a bridge.'

When you cross a river you don't thank the bridge. You don't even remember, you don't look at the bridge. Jesus says 'I am just a bridge, a vehicle.' But the others...

Jesus says

MANY WILL SAY TO ME IN THAT DAY. LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME? AND IN THY NAME HAVE CAST OUT DEVILS? AND IN THY NAME DONE MANY WONDERFUL WORKS?

And behind all their works is the ego. They are claiming. The claim comes from the ego -- the claimant is always the ego. If you are not there, if there is no ego, you cannot claim; you will be silent in that moment. You will not start bragging, that 'I have done this, and I have done that.'

Jesus says

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU...

Jesus knows only those who are absolutely silent, who have no claims. Jesus knows only those who have utterly disappeared, who have become just vehicles of God -- who cannot claim, because they are not.

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

And Jesus uses the word 'iniquity'. It means unrighteousness, wickedness, gross injustice. It is always God who works through you, and whenever you claim, it is gross injustice.

Just watch, observe, meditate over it. You saw a man drowning in the river; you rushed and you jumped into the river, and you saved the man. And by the time you are back on the bank you start bragging 'I saved this man.' But is this true? When the man was drowning and you were on the bank, had you thought about it? Had you thought in this way -- that 'This man is drowning, I have to save him. If I don't save him who will save him?' and 'Saving is good, and righteous and virtuous', and all that? No, You were possessed by God in that moment. There was no thinking about it. You simply jumped into the water. It was not that you did it God did it THROUGH you. But later on, back on the bank, you start bragging 'I saved this man.'

This is injustice. This is gross injustice. Jesus says that this is unrighteous. Something that God has done through you... and you are claiming it as your ego glory? Claiming it as an ornament for your ego?

Remember, whenever something good happens, it happens through God. Good is that which happens through God! And bad is that which happens through you. This is religious understanding.

A religious person cannot claim any virtue. Yes, he can repent for all the sins, but he cannot claim any virtue. He

will cry and weep, and he will say 'I have done this wrong and that wrong!' But not for a single moment will the idea arise in him that 'Look... and this good I have also done.' That is not possible for the religious mind. The religious mind knows that whenever something goes wrong 'I must have come in between me and God. If something goes wrong, I must have misinterpreted it, I must have deviated the energy, I must have distorted it. If something goes right -- who am I? That simply shows that I have not distorted, that's all.'

When you are standing before mirror and the mirror mirrors perfectly, it is not anything special; it is how it should be. But if your face is distorted, then the mirror is at fault, then things are not as they should be. Good is that which happens through God, and bad is that which happens through the ego. So if the ego claims the good, the good also becomes bad. And the claim is wrong.

Buddha came back to his home after twelve years, when he became enlightened. His father was very angry, naturally -- understandable. He was the only son, the father was old, and the son became a drop-out. And the father was really ill, old, and he had to carry the whole load and the responsibility of the kingdom. And when he was thinking that the son would take charge, he escaped. He escaped without saving anything. One night he simply disappeared. The father was angry.

The first meeting of the son and the father was at the great gate of the town, and the father said 'Son, although I am angry I will forgive you. You come back home and forget all this nonsense.'

And Buddha said 'Sir, will you look at me unprejudiced? I am not the same man who had escaped from your palace. I am not your son!'
And the father started laughing, and he said 'Who are you kidding? You are not my son? Can't I recognise you? Can't I see my own blood? I have given birth to you! and what are you saying... that you are not the same person?'
And Buddha said 'Sir, don't feel offended. I came through you, but you have not given birth to me.'

That's what Jesus is saying. He is saying that whenever something comes through you, you are not the originator of it. If good comes through you, God is the originator. Never claim the life of your child; life belongs to God. You cannot produce life; you were just instrumental. While making love to your woman, what exactly were you doing? -- yoU were just instrumental. In fact, love has also happened! It was not any doing on your part. Love has happened, then you were making love to your woman. and something happened. And you don't know what exactly -- the mystery remains mystery. The woman becomes pregnant, and a child is born. And you start claiming that 'This is my child.'
I used to live in Raipur for one year. One day I just saw the neighbour beating his small child, so I rushed into his house and told him 'What are you doing? I will call the police!'
He said 'What are you talking about? This is my kid! And I can do anything that I want to my kid! And who are you?'
I said 'This is not YOUR kid. this is God's kid. and I can claim as much as you can claim.'

He could not believe what nonsense I was talking. He said 'This is MY kid. Don't you know? -- you have been living here for one year.'
He could not understand because of the claim -- the claim that 'This is my kid, and I can do anything that I want to do.' For centuries parents were allowed to kill their child if they wanted to. They were allowed, because the thought was accepted that 'You have given birth.' How can you give birth? You have been just instrumental. Don't claim. No child belongs to you. All children belong to God, they come from God. You are at most a caretaker. And all good comes from God. If something goes wrong, then certainly you must have distorted. If evil is born, it is through you.

That's what Jesus means when he says

AND THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY.

You are claiming that you did miracles, that you did this and that? This very claim makes you irreligious. And Jesus says: I will have to say to them that I don't know you at all.

THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK...

By doing, not just by praying.

Prayer is cheap. One can do it, because nothing is at stake. That's why people have become church-goers, worshippers. They go to the mosque and the gurudwara, and the temple. It is very cheap and easy -- the Sunday religion. You can go to the church for one hour: it is a kind of social formality which you can fulfil. And you think you have fulfilled your life, you have fulfilled your meditation, you have fulfilled your innermost passion for God?

... WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM, I WILL LIKEN HIM UNTO A WISE MAN, WHICH BUILT HIS HOUSE UPON A ROCK...

Only if you do, if you work hard, if you try to transform yourself... And a thousand and one times you may fail, but if you go on and on, then success comes. It comes, certainly, because it has come to Jesus, it has come to a Buddha; it can come to everybody! It is everybody's birthright. You can have it, but you cannot have it cheap. You will have to pay for it, and you will have to pay with your whole life. Less than that, and you will not attain it. That's what Gurdjieff means when he says 'work'.

AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

AND EVERY ONE THAT HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE

LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND: AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL: AND GREAT WAS THE FALL OF IT.

I talked about four dimensions. If you make your house unconsciously you will be making it on sand. If you make your house IN TIME, then you will be making it on the sands. Time is the sand. If you make your house in eternity, in timelessness, in the fourth dimension, of TURIYA, of awareness, of witnessing, then you will be making it on a rock. And if you have made it on a rock, then nothing can destroy it; it is immortal, it is deathless. If you have made it on the sand, then anything -- any wind, any rain -- is going to destroy it. And you will be utterly crushed under it, because you live in that house.
And people are making sand castles -- with money, with power, with prestige. Unconscious, asleep, snoring, they go on making their house, not knowing what they are doing. They will be crushed under it.

... AND IT FELL,
AND GREAT WAS THE FALL OF IT.

Make your house on some rock. And there is no other rock than consciousness. Jesus called one of his disciples Peter. The word 'Peter' means the rock. And he called that certain disciple Peter because he was the most conscious of them all. And he told his disciples, that Peter would function as the rock for his church.

These are symbolic things. Peter was the most conscious of them all. He called him Peter because he was conscious, because he was like a rock. And he said: My church will be built on Peter. He will function as the cornerstone, the very foundation of it.

But that church was never made. The church never used Peter as the foundation. The church used Paul as the foundation, and Paul is not Christlike at all. Paul is a dangerous fellow.

At first he was against Jesus and he was against the message of Jesus. He was going towards Jerusalem to persecute Christians, and then, on the road, something happened.

It sometimes happens -- this conversion; it is very psychological. He was so obsessed by Jesus and how to destroy his message that he was continuously thinking about Jesus, dreaming about Jesus. Jesus was his obsession twenty-four hours a day. Moving on the road towards Jerusalem alone one night, he heard as if Jesus had shouted and said 'Why are you persecuting me? Why?' It may have been just his own unconscious, it may have been just his whole obsession that his whole unconscious started feeling... His conscious was against Jesus, and the unconscious always goes against the conscious -- it is just polar opposite. When the conscious was too much against Jesus, the unconscious must have become by and by interested in Jesus. This voice must have come from his innermost core, 'Why? Why are you persecuting me?' Hearing this voice, he fell on the ground in the dust. He was very much shocked, and this proved to him that Jesus was powerful. He became converted. His name was Saul;

his name now became Paul -- he became converted. First he was persecuting Jesus' disciples... He was not a contemporary of Jesus: Jesus was gone. And now he changed his whole energies. First he was persecuting Christians, now he started converting people to Christianity. And this Paul became the foundation of the Vatican church. This Paul had never known Jesus. He had never walked with the Master; he was not a contemporary. And this Paul was a dangerous man -- obsessed, angry, violent, aggressive. But he converted the world to Christianity, he became the foundation.

Peter was lost, and Peter was the rock chosen by Jesus. And why had he chosen Peter? And why had he called him 'rock'? Because he was the most conscious.

Jesus' whole message is the message of consciousness. But great work is needed, only then can you make your life on a rock; otherwise you will be building on sand.

THEREFORE WHOSOEVER HEARETH THESE SAYINGS OF MINE, AND DOETH THEM...

Doing is the question, because only by doing will you attain to being; not by saying, not by thinking. Doing means to be committed to whatsoever you feel is right. Just the other night a young woman was here and she was saying 'I am already a sannyasin and you are in my heart, but I cannot take sannyas yet.' If I am in your heart, if you think you are already a sannyasin, then why not be committed? Then why not be involved? It is easy to say that you are in my heart -- it is very easy. It is very easy to say 'I am already a sannyasin in my heart'. But to become

committed, to declare to the world 'I am a sannyasin' is more difficult, takes more courage, needs more guts. Jesus says: Unless you do what you think is right, nothing is going to happen. You can go on thinking and thinking. Thinking never transforms anybody; thoughts are impotent. Only acts are potent, only doings ultimately become your being.

... I WILL LIKEN HIM UNTO A WISE MAN...

who doeth what I am saying.

... WHICH BUILT HIS HOUSE UPON A ROCK: AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

And there are many winds that will come, there are many rains that will descend, and floods... And they will all try to shatter your house, because life is a challenge. and anything that you attain has to be tested against challenges. The higher you grow, the greater the challenges that will be coming.

AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL NOT: FOR IT WAS FOUNDED UPON A ROCK.

If you don't have anything there will be no challenge. This has to be understood. If you don't love, there will be no challenge; if you love, there will be great challenge in your life. If you don't meditate there will be no challenge; if you meditate, the WHOLE MIND will strike against you, will become antagonistic, will try to destroy your meditation. This is some basic law in life: that if you try to attain something higher, it has to be tested, it has to pass through many tests and many criterions. And those tests look like winds and they will strike HARD on you. But they are good, because only they will make you strong and crystallised. And only they will show you whether you have built on rock or on the sands.

Remember, only if you do what you feel, think is right, is there going to be any change, mutation -- otherwise not. Be a wise man, don't be a fool. Make something in timelessness. Make something out of your consciousness, so death cannot destroy it. There is something which is deathless, and unless you attain it, you will live in agony, suffering and fear. Once it is attained, all agony, all misery, all hell disappears. And then there is beauty, and then there is benediction.

I Say Unto You, Vol 1

Chapter #8

Chapter title: Live in Eternity

30 October 1977 am in Buddha Hall

Question 1

SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT. AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS. NEVER BEFORE DID I THINK OF HIM AS AN ENLIGHTENED BEING, AS I THINK ABOUT THE BUDDHA. WHEN I FIRST CAME IN CONTACT WITH BUDDHIST TEACHING IN NEPAL. I FELT AN IMMEDIATE AFFINITY TOWARDS IT. HERE NOW IN POONA, JESUS' SAYINGS ARE BECOMING COMPREHENSIBLE AND ACCEPTABLE. YET STILL DOUBTS PERSIST. WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY, ESPECIALLY CONSIDERING THAT HE WAS TALKING TO THE COMMON PEOPLE? AND LOOK AT ALL THE CONFUSION THAT HAS NOW BEEN CAUSED BY THE MANNER IN WHICH HE SPOKE. IT DOESN'T MAKE ANY SENSE TO ME, AND I WON'T FEEL COMPLETELY AT EASE WITH JESUS AS I DO WITH THE BUDDHA UNTIL THIS QUESTION IS RESOLVED. I HAVE THE FEELING THAT IF I NEED TO READ THE NEW TESTAMENT I WOULD STILL REJECT IT.

The question is from Swami Anand Akam. First, it is very easy to accept something that is absolutely strange to you. To a Jew Jesus is not a stranger, a Buddha is a stranger. It is very easy to accept Buddha, it is very difficult to accept Jesus.

First, with Jesus you are acquainted, and acquainted through a certain conditioning -- the Jewish conditioning. Jesus is a rebel for the Jew. The same is the case with Buddha for a Hindu: the Hindu finds it very difficult to

accept Buddha. It is easier to accept Jesus, because for the Hindu and the Hindu mind nothing is involved with Jesus, no attitudes are involved; the relationship is a new one. But with the Buddha much is involved. Buddha was a rebel who spoke against Hindu orthodoxy, who tried to destroy the Hindu organisation. Although he was the highest flowering of Hindu consciousness, still he was against the Hindu past. He was the future, but he was against the past. And the future has to be against the past.

So was the case with Jesus: he was the crescendo of Jewish consciousness, he was the ultimate flower of the whole Jewish history. But because he was the ultimate flower, he had to reject many things. He had to rebel against Jewish lethargy, the Jewish past, Jewish prophets. And the Jew feels very hurt.

It is like... I was born in a Jain family. Now the most difficult thing for the Jain is to accept me. It is not so difficult for a Christian, for a Jew, for a Hindu. The most difficult thing is for the Jain to accept me, because he has involvements with me. He was hoping that I would confirm his past. He was expecting that I would go to the world and spread the message of Mahavir. Then he would have been happy. But now I have my own message, his expectations are destroyed. And not only my own message, I have a thousand and one things to say against the Jain tradition -- that hurts.

So here it is very rare to find a Jain. You can see it. You will not find many Indians here, because to them also I am close, and it hurts. But for the non-Indian it is not a problem. In the first place the Jew has no expectations of me, so there is no involvement. He is not expecting

anything from me. He comes to me with an open heart, without any prejudice. He wants to understand me, he does not want to manipulate me. The Jain wants to manipulate me, then there is difficulty. Because of the expectation... the frustration.

The Jews were waiting for the Messiah for thousands of years. They were hoping the Messiah would come and would fulfil all their desires. And the Messiah would come and would prove that they were the chosen people of God. 'The Messiah will come, and that will bring a Jewish era in the world...'

And then comes Jesus... and all the hopes are destroyed forever. After Jesus, the possibility of the world turning into a Jewish world has become impossible. After Jesus, the chosen people are no more chosen. After Jesus, Christians have become the chosen people of God. The Jews were hoping that Jesus would give them more consolidation, and he started to uproot them. And he had to uproot -- that is the only way to bring the future in. The past has to be destroyed, the old has to be destroyed to give birth to the new. The known has to be thrown -- that is the only way to invite the unknown.

Naturally, Jews were very much offended. They were very much offended by Jesus. And then these two thousand years after Jesus... Because of Jesus, Jews have been in misery for these two thousand years: Christians have been torturing them, killing them, murdering them. and all that the Christians have done in these two thousand years provokes again and again a great enmity towards Jesus.

So the first thing to be understood: it is very easy to accept a stranger. Jesus says two things again and again. One:

Love your neighbour, and another: Love your enemy. And my feeling is that both are the same -- the neighbour is the enemy. It is the most difficult thing in life to love your neighbour. It is very easy to love a stranger. You meet a certain man or a woman on the train. You don't know anything about him, he does not know anything about you. And how open you become! Within minutes of being introduced, you are saying things to each other that you have not even said to your beloved. Nothing is involved -- the next station will come and he will get down and disappear forever -- you will never see him again. You can be open to him, you can be true with him. Have you not observed this? With strangers you start confessing things that you cannot dare confess to anybody you are related with, because then there is danger. No danger with a stranger...

So when a Jew comes across Buddha, it is very easy to understand, because there is no prejudice, no presupposition. Your being a Jew does not become a hindrance with Buddha. He is so far away, so unrelated. He was not against Moses, he was not against Abraham, he was not against David; he is not related to Jewish history at all -- alien, a foreigner. You can accept him as a guest. But Jesus? Jesus is not alien to you. He was born into your family, and then he started destroying the very house. Then he started to destroy the very temple that you and your ancients had worshipped in always, although he says 'I have come not to destroy, but to fulfil.' But to fulfil he has to destroy. The old has to be dismantled, the old has to be completely effaced from the earth; only then can the new temple be built.

So the name of Jesus HURTS. YOU cannot forgive Jesus yet; it is impossible to forgive UNLESS you drop your Jewish conditioning. Then there will be no problem, then Jesus will be as comprehensible as Buddha or Krishna. The problem is coming from your Jewish conditioning, the problem is not coming from Jesus. The problem is in you, not in the New Testament.

You say: SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT.

Yes, through me it will be easier, because I am not a Jew. Through me, Jesus becomes non-Jewish. The way I interpret him is the way I would like to interpret Buddha, Patanjali, Shankara. The way I interpret Jesus has nothing to do with the Jewish mind. Then you can start looking at Jesus in a new light because I am throwing a new light on him. In my light, he starts changing; he is no more Jewish. I don't put him in the context of the Jewish mind -- I CANNOT, because I am not a Jew. You will find it easier, far easier, to approach Jesus through me, because through me Jesus is no more a Jew.

SINCE I HAVE BEEN WITH YOU I HAVE COME TO KNOW JESUS IN A NEW LIGHT. AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

It is not that you could not accept his teaching, it is the JEW within you. The Jew has to be dropped. And when I say the Jew has to be dropped, I am saying the Hindu has to be dropped, the Buddhist has to be dropped, the Mohammedan has to be dropped. Then your eyes will be open, then you will have a clarity, a transparency to your vision. You will be able to see through and through, and things will come into a totally new context. And then Jesus

will look beautiful. He was one of the most beautiful persons who have walked on the earth.

But, it is unfortunate, Jews missed him just the way Buddha was missed by the Hindus. It has always been the tragedy. It is very difficult for a Hindu to understand Buddha. The very name... and antagonism arises, because he said things which are against the Vedas. He said things which are against the BRAHMINS, he said things which are against the code of Manu. He said things -- not only said, but he started creating a new society; a non-Hindu world he created. He created a world where there would be no distinction between the SHUDRA, the untouchable, and the BRAHMIN, the high priest. He created a world which would be classless, with nobody inferior, nobody superior. He started putting down foundations for an utterly new society. The Hindus were angry: they destroyed Buddhism . Do you know that Buddhism no more exists in India? Buddha is almost a foreigner. He is loved in China, in Tibet, in Japan, in Ceylon, in Thailand. The whole of Asia is Buddhist except for India; and he was born in India, and he is no more here. What happened? The Hindus took revenge: they destroyed... And remember, their destruction was far more clever than the Jewish destruction of Jesus -- because the Jews killed Jesus, and that is where they committed a great mistake. The Hindus didn't kill Buddha, they are a far more clever people... they didn't kill Buddha, but they killed Buddhism.

The Jews killed Jesus, but because they killed Jesus, they made Jesus so important, so significant -- the very centre of human history -- because of the crucifixion. If they had neglected Jesus there would have been no Christianity. You

cannot conceive of Christianity without the crucifixion, or can you? If Jesus was not killed, was ignored, and people were not worried what he was saying, he would have disappeared without leaving a mark; not even a trace would have been there. But because he was killed, because he was raised on a cross, he became very very significant. The death became the seal. And when he was killed, that proved that he had something very significant to say, otherwise, why kill him?

The Hindus are more clever. They didn't kill Buddha; on the contrary, they accepted Buddha as one of the incarnations of God. I would like you to know the story of how they manipulated the whole thing...

They were against Buddha, they were against his ideas, against his revolution, but they accepted Buddha as an incarnation of God. Just as Rama is an incarnation, Krishna is an incarnation, Buddha is also an incarnation. But they played a trick in it.

The story is that God made the world, he made heaven and hell. Then millions of years passed, and nobody went to hell, because nobody was committing sin. People were pious, simple, innocent. Everybody would die and would go directly to heaven. And what about the management which was looking after hell -- the devil, and the devil's disciples, the mini-devils, and the whole government? They became very tired, bored. Not a single entry! And they were sitting there in their offices, at their doors with their registers and files, and nobody was coming.

The Hindu story is: they went to God, and they prayed: 'What is the point? Close this thing completely! Nobody has ever come for millions of years. We are tired, we are

bored! Either send people, give us work and occupation or close this thing!'
Their problem was real, and God pondered over it. And he said 'Don't be worried. Soon I will be born as Gautam Buddha, and I will corrupt people's. minds, and they will start going to hell.'
You see the point? 'I will corrupt people's minds. I will manage to confuse them, and once they are confused, hell will be overflowing.' And that's exactly what it has been. Hindus say that since Buddha, hell is overcrowded. God has to come in the form of Buddha just to help the hell management.
Now they have done two things. One: they have accepted Buddha as God's incarnation, and they have rejected his teaching, because the teaching is a corruption; it is to corrupt. 'To be a Buddhist is to be corrupted. To be a Buddhist is a guarantee for going to hell. So pay respect to the Buddha because he is an incarnation of God, but never listen to what he says. Never follow him. Be watchful. Be alert.'
The same they did with Mahavir: they ignored Mahavir. Not even the name of Mahavir is mentioned in any Hindu scripture. Such a potential being, such a powerful being, such a magnetic personality -- and not even the name is mentioned? They ignored him; they played another trick: just to ignore.
The Jews crucified Jesus and committed a grave mistake. They made Jesus very important. I am not saying that he was not an important man, he was: he was absolutely important. But if they had ignored him, there would have been no Christianity. Because they killed Jesus?

Christianity took revenge -- with vengeance! And down the ages, for two thousand years, Christians have been killing Jews in one way or another.

And the wound remains open. You cannot forgive Jesus. In fact, you cannot forgive YOURSELF that you crucified this man. It has been the gravest error. Now there is no way to undo it. It is the Jew within you that will not allow you to understand Jesus.

You say: As A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

And his teachings are nothing but the flowering of the Jewish tradition. The Jewish tradition has come of age in Jesus. It is the fulfilment of all the Jewish desires, ambitions and longings. It is the fulfilment of Moses.

But certainly the root of a tree looks different from the flower of the tree. They don't look alike.

The root is ugly, the root is not beautiful. To be beautiful is not its function. Its function is something totally different: to nourish the tree, to nourish the leaves, the foliage, the fruits, the flower. And it hides underneath the ground, it doesn't come up, it doesn't show up. It remains there hidden underneath the ground and goes on working there. If you have seen a rose flower, and then you dig for the roots and put the roots by the side of the flower, you will be surprised. There seems to be no relationship. And yet, I say to you, the flower is the fulfilment of the root. And the root has existed for the flower, and without the flower the root was meaningless. Its existence would have been sheer wastage.

And so is the case with Moses and Jesus. Moses functions like the root. Of course his statements are not so beautiful

as Jesus' -- they cannot be, his function is different: he is the lawgiver. He gives a pattern, a discipline, a code to the society. He makes the primitive society into a civilised society. He changes the primitive mind, the crude mind, into a more sophisticated, cultured mind, because only in that cultured mind, the egoist mind, can Jesus be possible.
The third mind arises out of Moses. Jews have become very very egoistic -- the chosen people of the world, God's special people. A special covenant has happened between God and the Jews; they are not ordinary people. They have God's book, and they are his representatives on the earth. This ego was given by Moses. Only through this ego can the mind evolve. Yes, one day the ego has to be dropped, but you can drop it only when you have it. If you don't have it, it cannot be dropped. The dropping is utterly beautiful, but the dropping is possible only when you have it. And you have to have it so much that it becomes anguish and you have to drop it. Moses gives the ego, the definition, the identity to the people. And then comes Jesus as a fulfilment and he wants you to surrender, he wants you to drop the ego. He gives you love. Moses gives you law. And they are different, they are really different.
In many ways they are opposite. Love is beyond law, and when love is there, no law is needed. So whenever Jesus says: It has been told to you of old that you take an eye for an eye; and if somebody throws a brick at you, you have to throw a rock at him -- this is justice. But I say unto you: Love your enemy. Love those who hate you and persecute you. And if somebody hits you on your face, give him the other side too. And if somebody takes your coat, give him the other side too. And if somebody takes your coat, give

him the shirt too. And if somebody forces you to carry his load and burden for one mile, go for two miles with him. Now, this is different -- utterly different, a new vision. But this new vision is possible only because Moses has cleared the ground. Moses has gone underneath as the root, and now Jesus comes as a rose flower. He looks different, he looks opposite. Do you know? Roots go downwards and the flowers go upwards. They are opposites. Their dimension is different, their direction is different. Roots go downwards, deeper into the earth in search of more water. And the flower goes upwards in search of light, more sun, more air. They go diametrically opposite.

To understand that they are one needs GREAT clarity. To understand that Moses and Jesus are one needs meditation. To understand that the Vedas and Buddhas are one needs insight, great insight -- a radical change in your mind.

You say: AS A JEW I COULD NEVER ACCEPT HIS TEACHINGS.

It is your JEW, not YOU. You can understand, but the Jew cannot understand. The Jew is the one who has killed Jesus -- how can he understand? And if the Jew understands Jesus. then there will be great repentance. and he will never be able to forgive himself, because he has killed! So the Jew has something like an investment in NOT understanding Jesus. If the Jew understands Jesus, then... then how will you be able to forgive yourself? Then you will not be able to forgive yourself and your forefathers. Then your whole tradition will be condemned, then your whole heritage will be criminal! This is too much.

Just for one man, this fragile-looking Jesus... just for one man you cannot condemn your whole race and five

thousand years of existence. It is better to condemn this man and accept your heritage -- five-thousand-year-old race, rich history, meaningful incidents. That's how it goes on in the mind. You cannot understand Jesus because there is great investment in not understanding him.
And the conditioning goes very deep. The conditioning becomes your blood, your bone, your marrow.

The other day I was reading an anecdote.
Schwartz and Pincus, complete strangers, were sitting across from each other, nude, in the steam room.
'I never met you before' said Schwartz 'and yet I'll bet you were born in Brooklyn.'
'That's right!' said Pincus.
'In fact' said Schwartz, to his naked companion 'you're from my old neighbourhood, Bensonhurst, and you went to the Seventy-Ninth Street Synagogue, and your rabbi was Nathan Nussbaum.'
'Amazing!' said Pincus. 'You can tell all that just by looking at me?'
'Of course' said Schwartz 'Rabbi Nussbaum always did cut on the bias.'

It goes deep. It goes into the blood, into the bones, into the marrow.
You are not brought up as a man. You are brought up as a Jew, as a Hindu, as a Christian. You don't know who you are. You know only your conditioning, you know only the mind that has been put inside you from the outside. And that mind won't allow you to understand Jesus. That mind will have to be dropped.

NEVER BEFORE DID I THINK OF HIM AS AN ENLIGHTENED BEING, AS I THINK ABOUT THE BUDDHA.

It is easier. For Buddha you can open yourself. He has not uttered a single word against Jews, so you can open yourself towards him. He does not hurt your ego in any way. In fact, you can enjoy him very much because he is so much against the Hindu scriptures.

WHEN I FIRST CAME IN CONTACT WITH BUDDHIST TEACHING IN NEPAL,

And they are the same. Jesus had come to India and had lived in a Buddhist monastery, Nalanda. In fact, Jesus' whole teaching is more Buddhist than anything else. The language is different, he talks like a Jew, but the message is the same.
But for that you will have to be really unprejudiced. Good, at least you can understand Buddha and love Buddha. Love Buddha, go deep into Buddha, and soon you will be surprised that from that understanding you will be able to learn much about Jesus too.
If you can love ONE enlightened person, sooner or later you will understand ALL the enlightened persons of the world, because their taste is the same! Languages differ, their words are different. Buddha speaks a totally different language; naturally, he was talking to a different kind of people. And Jesus was talking to a different kind of people: Jesus had to speak the language of those people. Wherever

Buddha says 'truth', Jesus says 'kingdom of God'. But they mean the same. Wherever Buddha says: Be a nobody. Drop the ego. ANATTA: be a no-self -- Jesus cannot say that because nobody will understand. He says: Drop your will, surrender your will to God's will.

Buddha never speaks about God. Jesus brings God in -- but the strategy is the same. Whether you drop your will just by looking into it and into the misery of it, or you surrender it to a certain God who is there -- 'My Father in heaven' as Jesus says, that Father in heaven is just an excuse -- the whole point is to drop the ego, to drop your will. Once the will is dropped you become one with the whole. Whether God exists or not does not matter!

But Jesus had to speak in a Jewish world, in the Jewish way, in the Jewish language, and he had to use the metaphors, the parables of the Jews, otherwise he is a Buddha.

HERE NOW IN POONA, JESUS' SAYINGS ARE BECOMING COMPREHENSIBLE AND ACCEPTABLE. YET STILL DOUBTS PERSIST.

They will persist while the Jew persists in you.

Just as the Jew cannot understand Jesus, so the Christian cannot understand Moses. Only a man who has no ideas, who is simply like a mirror, can understand everybody and can become very much enriched by it. If you can understand Buddha, and Jesus and Moses and Mohammed and Mahavir and Zarathustra and Lao Tzu, your richness is growing. Because Lao Tzu will bring a new breeze in your being which only he can bring, because he opens a door which nobody else can open. He is a Master, a master technician. He knows how to open a certain door, and at

that door, nobody else is more skillful than him. Zarathustra opens another door into your being. And your being is BIG, enormous! It is not finished with one door! You can have millions of doors in your being, and from each door, when you come in, you have a new taste, a new vision; a new treasure becomes available to you.

Now people are unnecessarily poor. When I see a Christian, I see a poor man. When I see a Hindu, I see a poor man. When I see a Jew, I feel great compassion. Why be so poor? Why not claim the whole history of man? Why not claim ALL the enlightened people as yours? That's my work here. That's why one day I speak on Buddha, another day on Jesus, another day on Lao Tzu -- I go on changing. My effort here is to make you enriched, to make you available to all the joys possible in the spiritual world, to make you capable of all kinds of ecstasies. Yes, Buddha brings one kind of ecstasy: the ecstasy that comes through intelligence. And Jesus brings another kind of ecstasy: the ecstasy that comes through love. Krishna brings another kind of ecstasy: the ecstasy that comes through action. And Lao Tzu brings another kind of ecstasy: the ecstasy that comes through inaction. These are very very different paths, but they all come into you, and they all meet you in your innermost core.

Be simply a man, a human being, with no Jewish, Christian, Hindu ideologies hanging around you. Drop all that dust and let your mirror be clear, and you will be in continuous celebration, because then the whole existence is yours. Why go on worshipping one flower when all the flowers can be yours? And why go on putting only one flower in your garden, when all the flowers of the world

can flower there? Why not be rich? Why have you decided to be poor?

YET STILL DOUBTS PERSIST. WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY...?

No, he has not said anything in a roundabout way -- just the languages have changed in two thousand years. Now, one thing has to be understood: Buddha's language is still modern for a certain reason, because Buddha was so logical, so rational. His approach is of intelligence. The world can still understand him; the world is still becoming intelligent, still becoming rational. In fact, science and the explosion of science have made people more capable of understanding Buddha than ever. That's why Buddha has a certain appeal for the modern mind. Buddha is very contemporary. His logic, his rationality, his utter intelligence -- he talks the way intelligence can understand. And the world has become more intelligent. And Buddha has a certain affinity.

But Jesus has fallen very far back for a certain reason: the world has grown into logic, but the world has not grown into love, that is the trouble. That's why Jesus looks roundabout -- because the language of love has disappeared from the world.

Love? -- yes, it creates a sound in the ear, but no meaning.

I have heard...

Two hippies were sitting in front of a church, just outside in the garden. And then the ambulance came and the priest was brought out on a stretcher. And those two hippies were sitting there for hours, just sitting there, doing nothing.

They suddenly became alive, and the one hippy asked the other. 'What's the matter? What happened to this priest?' And the other hippy said 'They say he slipped in his bath-tub and had broken his leg.'
The first one brooded for a while and then said 'What's a bath-tub?'
The second hippie said 'How am I supposed to know? I am not a Catholic.'

Now, a hippy is a hippy. He may never have been in a bath-tub. That word is meaningless. He says 'How am I supposed to know? I am not a Catholic.' As if a bath-tub has something to do with Catholicism.
It depends.
Jesus' language is no more relevant, because man has fallen very far away from his heart. He is more in the head, and Buddha is the Master there. Buddha is the supreme Master there, the incomparable Master there. If you want to argue, then Buddha is the right person to convince you. He will never say a single thing which cannot be proved logically. Not that he remains confined to logic -- he goes beyond it, but he goes through it. He takes you to the very end of logic and then helps you to jump out of it. But he is never against logic. He goes beyond logic, but he is never against logic. You can walk with him with perfect ease, he will not create any trouble for you. He will not talk about the 'Father who is in heaven'. You cannot say to Buddha that this is father-fixation -- he never talks about the Father. Freud can walk with him perfectly at ease, so can walk Marx; there is no trouble. Einstein can have a good conversation with him, and there will be no conflict.

But with Jesus, it is difficult. He bypasses logic. He is illogical. Love IS illogical. Only lovers can understand his language, otherwise it will look very roundabout. Have you listened to lovers talking to each other? It looks very roundabout what they are saying. To a rational person it looks absurd. And they go roundabout and roundabout. And one who is not in love will simply be bored. 'What are they doing? Why do they go on, 'gaga' -- why not be pertinent, to the point? If you want to go to bed with the woman why not simply say "I want to go to bed with you"? Why talk about the stars and the moons and the flowers, and poetry, and all that nonsense -- and finally you go to the bed? So why not jump directly? This looks very roundabout -- that "I love you" and looking into each other's eyes. For what? Come to the point! Be direct!' To the logical person that will be the right thing.

Yes, Jesus is roundabout, but he is roundabout because you have forgotten the language of love. He speaks in parables, he speaks in stories, he speaks in metaphors. He is metaphoric because he is poetic. In fact, no comparison exists.

Jesus' words are so potent, so full of love, so full of poetry, that no comparison exists. I have not come across such potent words. Buddha's words are very balanced, direct, mathematical; he never exaggerates. Jesus' words are overflowing; exaggeration is not the exception there but the rule. Love exaggerates because love has enthusiasm, because love has zest, gusto, and love speaks in metaphors because love is a poetic approach towards reality.

WHY DID HE SAY IT ALL IN SUCH A ROUNDABOUT WAY, ESPECIALLY CONSIDERING

THAT HE WAS TALKING TO THE COMMON PEOPLE?

Yes, that's why, precisely that's why -- because he was talking to the common people. And common people are the people who can understand love more easily than logic. And he knew how to communicate with the common people.

The common people have always known the language of love. The common people can understand Shakespeare very easily. They cannot understand Shakespeare very easily. They cannot understand Albert Einstein that easily. It is said that while Albert einstein was alive, only one dozen people in the whole world were capable of understanding him rightly. Of course, he speaks very mathematically, he is very particular, he never goes round about. But only a dozen people capable of under-standing him? What is the matter?

But down the ages love poetry has been understood by everybody; even the primitive person understands love poetry, understands the song, the music. Absolutely unsophisticated, not knowing anything of philosophy, but he can understand tears and laughter, and can understand a dance, a song, can understand the whispering of two lovers. Jesus speaks to the common people. He is not a philosopher. That's why he speaks in metaphors, in parables. A parable is a beautiful way of saying tremendous truths, because a parable can be understood on many levels. A parable can be understood by a child; he will understand it on his level. The parable can be understood by an ordinary man; he will understand it on his level. The parable can be understood by a philosopher, by a logician,

by a poet, by a very very cultured person, by a wise man. They will all understand on their own levels. The parable can easily have as many meanings as there are people trying to understand it.

Mathematics has one meaning: 'two plus two is four'. There are not other levels in it. It is simple, direct. The metaphoric language has many levels, and that is the beauty of Jesus' sayings. You read those sayings today and mark which sayings are very appealing to you. Then meditate for a few months, then again read. And you will be surprised... now the meaning has changed. Now you don't mark and under-line the same lines, now you choose something else to mark. Something else has become important. Meditate for a few months more, and then go to the Bible. And you will be surprised again and again. And that is co with the Gita, and that is so with the Koran, because all those are metaphorical treatises. One can go on reading them again and again -- they are never exhausted!

You cannot read a logical treatise again and again. Once understood it is finished, then there is nothing else in it. If you have understood Albert Einstein's treatise on the theory of relativity, once understood it is finished. Now you cannot go on reading into it, there is nothing else.

But Jesus' sayings you can go on reading every day -- morning, evening -- and always there is something new coming up, something new surfacing, because you are changing and your insight is growing deeper. Your life experience is becoming more mature, you will be able to see more every day. Because you grow, the scripture will grow with you: it can go as deep as you can go. And for lives together one can go on and on. It has an eternal

quality to it, endlessness, and a depth which knows no bottom. It is abysmal.

IT DOESN'T MAKE ANY SENSE TO ME, AND I WON'T FEEL COMPLETELY AT EASE WITH JESUS AS I DO WITH THE BUDDHA, UNTIL THIS QUESTION IS RESOLVED.

It is not only a question to be resolved, it is an insight to be evolved. You have to see the point that it is the Jew that is disturbing you. Drop the Jew and then look again, and you will find great harmony arising between you and Jesus. And I am not saying become a Christian. If you become a Christian -- you drop being a Jew and become a Christian -- then you simply change your disease. Then you have fallen from one disease into another: from one prison you have moved into another prison. Maybe while you are changing from one prison to another, for a few moments or a few hours in between you will be under the open sky, that's all. Sooner or later you will be in another prison, and again the same misery will start.

Never be a prisoner to any mind. And all minds are prisons. Beware of the mind and remain always above the mind. Remain always unprejudiced, remain without an ideology, and then the whole world and the whole world's treasures are yours.

Question 2

DOES A MASTER'S RESPONSIBILITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER? WHAT DID JESUS MEAN WHEN HE SAID 'AND KNOW THAT I AM WITH YOU ALWAYS, UNTIL THE END OF THE WORLD'? WITH THIS

ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER, WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?

The first thing about the question: a Master has no responsibility at all -- responsibility as you understand the word. He IS RESPONSIBLE, but he has no responsibility at all, it is not a duty. Duty becomes a burden, duty becomes a tension, duty creates concern, anxiety. A Master has no responsibility, although he is responsible. The difference is great.

When I say he is responsible, it simply means he is loving, he is compassionate. If you ask for help, the help will be given. But he has not taken it on his shoulders that he HAS TO redeem you anyhow. It has not become a burden on him that you have to be redeemed. It is not his anxiety. He is available. If you ask, it shall be given; if you knock, the door shall be opened unto you; if you seek, you will find. If you are ready to partake, the Master will pour his whole being into you. But it is not a kind of responsibility. He is not a missionary. He is not after you! He is not bent upon redeeming you. That's why I say he has no responsibility. He is responsive. Whenever you are ready to take, you will always find him ready to give.

But there is no anxiety in his mind. If you decide to be ignorant, it is perfectly your freedom. If you decide to remain in the world, if you decide to remain in the imprisonment, that's perfectly your choice. It is not his ambition to free you. Nobody can free you against your

own will; only you can free yourself. Yes, you can partake of all kinds of help that a Master makes available...

So the first thing: DOES A MASTER'S RESPONSIBILITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER? Even while he was alive he was not burdened by any responsibility. But the disciple's mind always creates such kinds of bondages. The disciple would like the Master to be responsible so that the Master becomes answerable, so that the disciple can claim. 'If I am not redeemed yet you are responsible!' This is a trick of the disciple to protect himself and to throw the responsibility on the Master's head. And then you can go on living the way you want to live, because what else can you do? You have accepted Jesus as your Master, now it is HIS responsibility.

This is not the way to become free. This is not the way towards NIRVANA or MOKSHA. This is not the way towards liberation. You are playing tricks even with your Master. And the disciple would like that the Master remain in a kind of contract -- even when he is dead he has to look after you. And what have you done? What have you done on YOUR part? You have not done anything. In fact, you are trying to do everything to hinder, to obstruct. You are clinging to the prison, and the responsibility is the Master's. Don't befool yourself.

The question is from Chintana. She has been a nun and that mind goes on lingering around her. Christians have done that. Millions of Christians are thinking in their minds that they can do all kinds of things, whatsoever they want, and finally Jesus is going to redeem them. On the Day of Judgement he will he standing there, and he will call to all

his Christians 'These are my children. Come and stand behind me.' And all the Christians will be standing behind Christ, and will enter into heaven with flying flags. And all others will go into hell... obviously. Those who are not with Christ -- they will go to hell.

And that is the idea of everybody. The Mohammedan thinks the same: that only those who are Mohammedans will be saved -- the prophet will come and save them. These are stupid ideas. If you go on living the way you are living, nobody can save you -- no Jesus, no Mohammed. You will have to change your quality of life, you will have to change your vision, and then you are saved. You can learn the art of changing your vision from Jesus, from Mohammed, from Krishna, from Buddha; from any source you can learn how to change your vision. But you will have to learn the art and you will have to practise the art. Nobody else is going to transform you -- nobody can do that. And that is beautiful that nobody can do it. If it were possible for somebody to transform your being, then you would have been a thing, not a person. Then you wouldn't have any soul.

That is the difference: A thing can be made. You can make furniture out of wood, you can make a statue out of stone, but you cannot make a soul out of a man. You cannot create enlightenment out of a man. If somebody from the outside can do it, that will be very very insulting; it will be below human dignity. And what kind of freedom will it be which has been created by somebody else? If that somebody else changes his mind, then he can create your slavery again. It won't be much of a freedom.

Freedom is freedom only when you have attained it!

So the first thing to be understood is: Learn from Jesus, learn from me, learn from any other source that appeals to you. But remember, YOU ARE RESPONSIBLE for your life, nobody else is responsible. And don't go on befooling and kidding yourself. Don't go on believing in such beautiful dreams and consolations.

DOES A MASTER'S RESPONSIBLITY TOWARDS HIS DISCIPLES CEASE UPON THE PHYSICAL DEATH OF THE MASTER?

In the first place there has never been a responsiblity. The Master was sharing -- not out of responsibility but out of compassion. He was sharing because he had so much that he had to share. He was not obliging you; he was sharing just as a flower shares its fragrance to the winds -- what ELSE can it do? Just like a rain cloud shares its rains with the earth -- what ELSE can it do? When a Master has come home, has become full of light and fragrance, he has to share it. But it is not a responsibility. That word 'responsiblity' is not a beautiful word; it is not some kind of duty that he is fulfilling, it is his joy to share.

And don't throw your responsibility on anybody. Remain responsible for yourself, otherwise you will become lethargic, lousy, and you will become dull and dead. You will lose your vitality, because then you will be simply waiting. The Last Judgement Day will come and Jesus will save you. You have turned the whole life into an ugly affair.

Transform yourself. Learn from any source that appeals to you. Learn from all the sources. Become as rich as possible, but change your life, transform your life -- and don't wait for the Day of Judgement! There is no Day of

Judge-ment. Each moment is the moment of judgement. Each moment we are facing our God, because each moment we are living our life. Let each moment be decisive. Let it be lived with art, awareness, skill.

WHAT DID JESUS MEAN WHEN HE SAID 'AND KNOW THAT I AM WITH YOU ALWAYS UNTIL THE END OF THE WORLD'?

He was perfectly right. He is with you until the end of the world, but ARE YOU WITH HIM? -- that is the point. The sun is there, and it is there always, but if you are sitting with closed eyes, what does it matter whether the sun is there or not? You can sit inside your room with all the windows and doors closed, with a blindfold on your eyes -- you will be living in darkness. When Jesus says 'AND KNOW THAT I AM WITH YOU ALWAYS UNTIL THE END OF THE WORLD' he is simply saying: Whenever you want you can partake of me. I am available.

Once a being has become enlightened, he is available forever, forever. Because he has become part of foreverness, he has become part of eternity, he has become part of God! Where can he go?

Raman Maharshi was dying, and somebody started crying and said 'Bhagwan, are you really leaving us? Will you leave us?'

And Raman opened his eyes and he said 'What nonsense you are talking about! Where can I go?' And closed his eyes and died.

The last words were 'Where can I go? I will be here!' Raman has become part of that foreverness. Where can he

go? He is part of eternity -- nowness. If you are available you can drink of him. His fountain is flowing there.
But don't think in terms of law and court, don't think in terms that when you go to God you will make him feel guilty. You will say 'Look at this man Jesus. He has said that he will live forever with us, and we were stumbling in darkness and he never came. And we were committing this and that, and he never came to stop us. And we did many wrong things and he never prevented us.'
No, he cannot prevent you, he cannot change you. He is just like the sun, the light. Open your eyes and it is there, close your eyes and it is not there. And when Jesus says 'I will be there forever with you' he does not mean 'I will be there in opposition to Buddha, I will be there in opposition to Krishna, I will he there in opposition to Moses.' No He simply means 'I will be there as part of Buddha, Krishna, Moses, Zarathustra.' They have all disappeared as persons, they have become one-ness.
WITH THIS ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER, WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?
I have never said that he appointed Peter as head of the church. He had simply said 'You will be the foundation', not the head.
He was not creating an organisation. He was not making Peter the head, the boss, the chief, the chairman, no. He was simply saying 'Peter -- I call you Peter.' 'Peter' means rock. 'I call you Peter because you are rock-like, because you have attained to that consciousness which is rock-like. If on that consciousness one makes one's house, it remains

forever. You be the foundation.' He is simply saying in a metaphor 'Let awareness be the foundation of my church.' But, a nun is a nun, Even if she is an ex-nun, even if she has become a sannyasin, that past is there. 'HEAD of the church'...!

Peter was not the head. He was not meant to be the head, he was meant to be the foundation. A foundation disappears into the earth like roots. You cannot see the foundation -- the foundation is invisible. So is awareness invisible.

And you ask 'Then how did it happen?' The question is a complaint. She is saying that 'Christ says "I will be with you, and I will remain responsible" -- then how come he didn't help his own church, the infant church, and allowed Paul to dominate it, instead of making Peter the head of it? Where is he, and what is he doing?'

He has committed a breach. He has betrayed, he has not been true to his word! He has not even helped his own church -- and the church was infant. That's why she makes it clear: 'infant church' -- helpless. His help was needed!

WITH THIS ASSURANCE THEN, HOW COME THE INFANT CHURCH RECEIVED PAUL INSTEAD OF PETER WHOM JESUS APPOINTED AS THE HEAD OF THE CHURCH?

Paul was a politician. and politicians dominate everything. Paul was a dangerous fellow, murderous. First he was trying to destroy Christianity -- he was against Jesus, the arch-enemy -- he was going to the Holy Land to persecute Christians. And then, on the road towards the Holy Land, the miracle happened that he heard the voice of Jesus calling him 'Why? Why do you persecute me? What have I done to you?'

It came from his own unconscious. Let it be clear. It was not coming from Jesus. Jesus had never said, even to the real persecutors who were persecuting him when he was alive, 'Why do you persecute me?' He wouldn't come to Paul to say this on that lonely road. It was his own unconscious, because his conscious was full of hatred for Jesus, because he was full of enmity, jealousy, anger, rage. The unconscious is always against the conscious; they move like polar opposites. If you love a man through the conscious, you hate the man through the unconscious. That's why you love and hate the same man, the same woman. In the conscious, he was full of hatred, but in the unconscious there must have been love, because only then could the hatred exist. They exist together.
Love never exists alone, and so does hate never exist alone; they always exist together. If you ask psychoanalysts, they say 'Love-hate IS ONE relationship.' Lovehate is one word. Even the hyphen that joins them is not needed; they are one word. From one side it is love. from the other side it is hate. So in the conscious there was hate, in the unconscious was love. And when the hate was too much, extreme... the swing of the pendulum to the other side, and his unconscious said 'Why? Why are you persecuting me?' The unconscious became the voice of Jesus.

He fell on the ground; he could not believe. This was a miracle, and he was converted by this miracle. He turned and became a Christian. But he remained the same person. First he was trying to persecute Christians, then he started putting his energy into converting people to Christianity -- but the same energy, the same aggression. First he is there

to destroy Christianity, now he is there to create Christianity. It is the same man.

And another miracle happened: he became a Christian and destroyed Christianity by becoming a Christian. He created the church -- that was the best way to destroy it. If he had been on the same road, and if he had remained the same person hateful against Christ, there would not have been so much harm. Because this aggressive man, this violent man became a Christian and became a missionary; he started converting people and changed the whole quality of Christianity.

Christianity is no more related to Christ. It is Pauline: it is related to Paul.

Chintana is asking 'Why didn't Jesus interfere?'

Jesus never interferes. Buddha, Krishna or people like them never interfere. They give you total freedom. They give you as much freedom as God gives you. God never interferes. Even if you are going against God, he does not interfere. He can easily interfere -- he can stop your breathing. When you are going to steal, he can stop your breathing. 'Come home and you breathe again. Go to steal and it stops.' You are going to murder somebody, and you stop breathing. God can do that, but he never does it; he never interferes.

Freedom is respected. If people wanted to Create a church, if people wanted to create a church which goes against Jesus, then let it be so -- that is their own decision. If people want a Christianity like this, then let them have it. If they don't want to choose the right, they have the choice to choose the wrong. Freedom is the ultimate value.

Question 3
WHY IS THERE SO MUCH HURRY IN THE WEST WHILE THE EAST SEEMS TO BE SO RELAXED?

Different time orientation. The East thinks in terms of eternity, in terms of many many lives, incarnation after incarnation, one after another. The time span is very big, so there is no hurry. In the West the time span is very small, so there is hurry -- only one life. Only one life? -- and life is slipping by, it is going down the drain. If you live sixty years, twenty years will be lost in sleep; twenty years will be lost in some stupid job; fifteen years will be lost eating, defecating and things like that -- what is left? And whatsoever is left will be lost sitting before a TV -- finished!
Fear arises, one becomes very much frightened. Something has to be done before it disappears... great, hectic hurry! The East thinks in a very very infinite span -- one life after another, the wheel of life goes on moving. If you miss in this life, there is no worry, you can do it in the next life... next time round when you will be here. There is no hurry, so the East moves very very slowly.

I have heard...
A surgeon was telling his patient 'We here believe in getting the patient on his feet as soon as possible after the operation. So, the very first day I want you to get out of bed and walk around your room for five minutes. The second day you'll walk ten minutes. On the third day you must walk around for a full hour. Okay? Any questions?'

'Yes, Doc' pleaded the patient 'for the operation, do you mind if I lie down?'

This must have happened somewhere in America. The East has a different vision, attitude.

I have heard...
One American was going from Delhi airport to Delhi city. The taxi was moving so slowly, and he was getting very worked up, and he was becoming very restless...'So much time lost?' So he asked the cabdriver 'Can't you go a little faster?'
And the cabdriver, the SARDARJI, said 'Yes, I can, but I am not allowed to leave the cab.'

It is different in the East. Nobody is in a hurry. The whole thing depends on the time orientation. The Western religions, Christianity, Judaism, Islam are all offshoots of Judaism -- they all believe that there is only one life. That has created the trouble. The Eastern religions, Hinduism, Jainism, Buddhism, are all offshoots of Hinduism -- they all believe there are many, many lives to live. Many you have lived, many you will be living. There is no hurry; infinite time is available. You can go as slowly as you want. In fact, there are only two religions: Judaism and Hinduism, only two standpoints.
Christianity and Islam are offshoots, and so are Jainism and Buddhism. And the basic difference is in their time concept. Both concepts have something good about them and something bad too. The West has become very tense. Great anxiety, fear -- the anxiety 'Whether I am going to

make it or not' because this is the only time. So the West is very ill with anxiety and the East has become very very slow, dull, lazy. Nobody seems to be interested in DOING anything. 'Why worry? Next time... We can wait.'
The West has become very rich because something has to be done RIGHT NOW! And they have been doing many things. The East has become very poor, because with such a time span you cannot be very rich.
Both have their good points and both have their bad points. and something new is needed -- something more like a synthesis, something which makes you very much alive to the moment, very active, alive, vital, and yet does not create tension in you. Both the visions have failed because they are half-half. Something better is needed.

An earthworm meets a centipede. 'How are you?' inquires the earthworm.
'Not so good' sighs the centipede. 'My feet won't do any more as they used to. You are lucky you don't have any.'
'Ah' sighed the earthworm 'if you had my slipped discs, you wouldn't talk like that.'

And that's how things are. West has suffered, East has suffered -- both have suffered. And now that they have come very close there is a possibility of a third attitude. West lives with the idea of one life; East lives with the idea of many lives. One has a small time span, another has a big time span. but both are time orientations.
My vision is: Live in eternity -- neither one nor many. Live in eternity. And the only way to live in eternity is to live now. Because now is part of eternity. Don't live in the

future. If you have a big future you will become lethargic, poor. If you have a small future. then you will become very restless -- rich, but very anxiety-ridden. Forget! -- the future has no meaning, it is eternity. Not one life, not many lives: we have always been here and we will always be here, so there is no need to worry about it. Now the only thing is how to live in this moment. We are not going anywhere. Remember Raman: 'Where can I go?' We are not going anywhere. We are part of this existence, we will be here. Nothing is ever destroyed, all remains. Only forms change.

But to live, there is only one way: to live this moment NOW and HERE. And live relaxedly! -- because there is no hurry. Time is never going to be finished. You cannot finish it, so live totally in the now; and live relaxedly, because there is no end to time.

Question 4
WHY WAS JESUS NOT BORN IN AMERICA?

They could not find three wise men there.

I Say Unto You, Vol 2
Talks on the Sayings of Jesus
Talks given from 2/11/77 am to 10/11/77 am
English Discourse series
9 Chapters
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Database numbered as per first edition.

I Say Unto You, Vol 2
Chapter #1
Chapter title: Neither do I condemn thee
31 October 1977 am in Buddha Hall

JOHN 8

1. JESUS WENT INTO THE MOUNT OF OLIVES.

2. AND EARLY IN THE MORNING HE CAME AGAIN INTO THE TEMPLE, AND ALL THE PEOPLE CAME UNTO HIM; AND HE SAT DOWN, AND TAUGHT THEM.

3. AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY; AND WHEN THEY HAD SET HER INT HE MIDST,

4. THEY SAID UNTO HIM, MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

5. NOW MOSES IN THE LAW COMMANDED US, THAT SUCH SHOULD BE STONED: BUT WHAT SAYEST THOU?

6. THIS THEY SAID, TEMPTING HIM, THAT THEY MIGHT HAVE TO ACCUSE HIM. BUT JESUS STOOPED DOWN, AND WITH HIS FINGER WROTE ON THE GROUND, AS THOUGH HE HEARD THEM NOT.

7. SO WHEN THEY CONTINUED ASKING HIM, HE LIFTED UP HIMSELF, AND SAID UNTO THEM, HE THAT IS WITHOUT SIN AMONG YOU, LET HIM FIRST CAST A STONE AT HER.

8. AND AGAIN HE STOOPED DOWN, AND WROTE ON THE GROUND.

9. AND THEY WHICH HEARD IT, BEING CONVICTED BY THEIR OWN CONSCIENCE, WENT OUT ONE BY ONE, BEGINNING AT THE ELDEST, EVEN UNTO THE LAST: AND JESUS WAS LEFT ALONE, AND THE WOMAN STANDING INT HE MIDST.

10. WHEN JESUS HAD LIFTED UP HIMSELF, AND SAW NONE BUT EH WOMAN, HE SAID UNTO HER, WOMAN, WHERE ARE THOSE THINE ACCUSERS? HATH NO MAN CONDEMNED THEE?

11. SHE SAID, NO MAN, LORD. AND JESUS SAID UNTO HER, NEITHER DO I CONDEMN THEE: GO, AND SIN NO MORE.

Religion always deteriorates into morality. Morality is dead religion. Religion is alive morality. They never meet, they cannot meet. because life and death never meet light and darkness never meet. But the problem is that they look very alike -- the corpse looks very like the living man. Everything is just like when the man was alive: the same face, the same eyes, the same nose, the hair, the body. Just one thing is missing, and that one thing is invisible.

Life is missing, but life is not tangible and not visible. So when a man is dead, he looks as if he is still alive. And with the problem of morality, it becomes more complex. Morality looks exactly like religion, but it is not. It is a corpse: it stinks of death. Religion is youth, religion is freshness -- the freshness of the flowers and the freshness of the morning dew. Religion is splendour -- the splendour of the stars, of life, of existence itself. When religion is there, there is no morality at all and the person is moral. But there is no morality; there is no idea of what morality is. It is just natural; it follows you as your shadow follows you. You need not carry your shadow, you need not think about your shadow. You need not look back again and again and see whether the shadow is following you still or not. It follows.

Just like that, morality follows a religious person. He never considers it, he never deliberately thinks about it; it is his natural flavour. But when religion is dead, when life has disappeared, then one starts thinking about morality

continuously. Consciousness has disappeared, and conscience becomes the only shelter.

Conscience is a pseudo phenomenon. Consciousness is yours, conscience is borrowed. Conscience is of the society of the collective mind; it does not arise in your own being. When you are conscious you act rightly because your act is conscious, and the conscious act can never go wrong. When your eyes are fully open and there is light, you don't try to get through the wall, you go through the door. When there is no light and your eyes are also not functioning well, naturally you grope in the dark. You have to think a thousand and one times where the door is -- 'To the left, to the right? Am I moving in the right direction? And you stumble upon the furniture, and you try to get out through the wall.

A religious person is one who has eyes to see, who has awareness. In that awareness actions are naturally good. Let me repeat: naturally good. Not that you manage them to be good. Managed goodness is not goodness at all. It is pseudo, it is pretension, it is hypocrisy. When goodness is natural, spontaneous, just as trees are green and the sky is blue, so is the religious man moral -- completely unaware of his morality. Aware of himself but unaware of his morality, he has no idea that he is moral, that he is good, that what he is doing is right. Out of his awareness comes innocence, out of his awareness comes the right act -- of its own accord. It has not to be brought, it has not to be cultivated, it has not to be practised. Then morality has a beauty, but it is no more morality; it is simply moral. In fact, it is just a religious way of living.

But when religion has disappeared, then you have to manage it. Then you have to constantly think about what is right and what is wrong. And how are you going to decide what is right and what is wrong? You don't have your own eyes to see, you don't have your own heart to feel. You are dead and dull. YoU don't have your own intelligence to go into matters, then you have to depend on the collective mind that surrounds you.

Religiousness has one flavour -- whether you are Christian or Hindu or Mohammedan does not make any difference. A religious person is simply religious. He is neither Hindu nor Mohammedan nor Christian. But a moral person is not just moral. Either he is Hindu or Christian or Mohammedan or Buddhist, because morality has to be learnt from the outside. If you are born in a Buddhist country, in a Buddhist society, you will learn the Buddhist morality. If you are born in a Christian world, you will learn the Christian morality. You will learn from others. and you HAVE to learn from others because you don t have your own insight. So morality is borrowed; it is social, it is mob -- it comes from the masses.

And from where does it come to the masses? -- from tradition. They have heard what is right and what is wrong, and they have carried it down the ages. It is being given from one generation to another. Nobody bothers whether it is a corpse, nobody bothers whether the heart beats still; it goes on being given from one generation to another. It is dull, dead, heavy; it kills joy, it is a killjoy. It kills celebration, it kills laughter, it makes people ugly, it makes people heavy, monotonous, boring. But it has a long tradition.

Another thing to be remembered: religion is always born anew. In Jesus, religion is born again. It is not the same religion that was with Moses. It has not come from Moses. It has no continuity with the past; it is utterly discontinuous with the past.

It arises again and again just like a flower comes on the rose bush. It has nothing to do with the flowers that had come before on the rose bush. It is discontinuous. It comes on its own; it has no past, no history, no biography. For the moment it is there, and for the moment it is so beautifully there, so authentically there. For the moment it is so strong, so alive, and yet so fragile. In the morning sun it was so young... by the evening it will be gone, the petals will start falling down into the earth from which they had come in the first place. And it will not leave any trace behind: if you come the next day, it is no more there. And it has not left any marks; it has simply disappeared. As it has come out of nothingness, so it has gone back to nothingness, to the original source .

Just like that is religion. When it happens in a Buddha, it is fresh, young, like a rose flower. Then it disappears, it leaves no traces. Buddha has said 'Religion is like a bird flying in the sky, it leaves no foot-marks.' Then it happens in a Moses -- it is fresh, young again. then in Jesus -- it is fresh and young again. And when it will happen to you, it will not have any continuity, it will not come from somebody else -- Christ, Buddha, me; it will not come from anybody else. It will ARISE in you, it will bloom in you. It will be a flowering of your being, and then it will be gone. You cannot give it to anybody; it is not transferable. It cannot be given, cannot be borrowed; it is not a thing.

Yes, if somebody wants to learn, it can be learnt. If somebody wants to imbibe, it can be imbibed. When a disciple learns around a Master, absorbs the vibes of the Master, then too it is something that is happening within him. Maybe he gets the challenge, the provocation, the call from the outside, but that which arises, arises in him, utterly in him; it does not come from the outside. It may be like you are not aware that you can sing; you have never tried, you have never thought about the possibility. Then one day you see a singer, and suddenly his song starts pulsating around you, and in a moment of awakening you become aware that you have also got a throat and a heart. And now, suddenly, for the first time, you become also aware that there has been a song hidden in you, and you release it. But the song comes from your innermost core, it arises from your being. Maybe the provocation, the call came from the outside, but not the song.

So the Master is a catalytic agent. His presence provokes something in you, his presence does not function as a cause.

C.G. Jung is right in bringing a new concept to the Western world. It has existed in the East for centuries -- the concept of synchronicity. There are things which happen as cause and effect, and there are things which don't happen as cause and effect, but just by synchronicity. This idea has to be understood, because this idea will help you to understand the difference between morality and religion.

Morality is cause and effect. Your father, your mother have taught you something: they function as the cause, and then the effect goes on continuing in you. Then you will teach your children: you will become the cause, and the effect

will continue in your children. But listening to a singer, suddenly you start humming a tune. There is no cause-and-effect relationship. The singer is not the cause, and you are not the effect. You have caused the effect yourself -- you are both the cause and the effect. The singer functioned only as a remembrance, the singer functioned only as a catalytic agent.

What has happened to me I cannot give to you. Not that I don't want to give it to you, no -- because it cannot be given, its very nature is such that it cannot be given -- but I can present it to you, I can make it available to you. Seeing that it is possible, seeing that it has happened to another man, 'Why not to me?' suddenly something clicks inside you, you become alert to a possibility, alert to a door that is in you but you were never looking at, you had forgotten it. And something starts sprouting in you.

I function as a catalytic agent not as a cause. The concept of synchronicity simply says that one thing can start something somewhere without it being a cause. It says that if somebody plays sitar in a room where another sitar has been placed in the corner, and if the player is really a master, a maestro, the sitar that is just sitting there in the corner will start throbbing -- because of the other sitar being played in the room, the vibe, the whole milieu. And the sitar that is just sitting there in the corner -- nobody is playing it, nobody is touching it -- you can see its strings vibrating, whispering. Something that is hidden is surfacing, something that was not manifest is manifesting. Religion is synchronicity; morality is causal. Morality comes from the outside, religion arises in you. When

religion disappears there is only morality, and morality is very dangerous.

First, you don't know yourself what is right, but you start pretending: the hypocrite is created. You start pretending, you start showing that whatsoever you are doing is right. You don't know what right is, and naturally, because you don't know you can only pretend. From the back door you will continue doing the same: that you KNOW it is right. From the back door you will have one life, from the front door, another. From the front door you may be smiling, and from the back door you may be crying and weeping. From the front door you will pretend to be a saint, and from the back door you will be as much of a sinner as anybody else. Your life will become split. This is what is creating schizophrenia in the whole human consciousness. You become two, or many.

Naturally when you are two, there is constant conflict. Naturally when you are many, there is a crowd and much noise, and you can never settle in silence, you can never rest in silence. Silence is possible only when you are one, when there is nobody else within you, when you are one piece -- not fragmented.

Morality creates schizophrenia, split personalities, divisions. A moral person is not an individual because he is divided. Only a religious person is an individual. The moral person has a personality but no individuality. Personality means PERSONA, mask. And he has many personalities, not just one, because he has to have many personalities around him. In different situations, different personalities are needed. With different people, different personalities

are needed. To one he shows one face, to another he shows another face. One goes on changing faces.
Watch, and you will see how you go on changing faces every moment. Alone you have one face. In your bathroom you have one face, in the office you have another. Have you observed the fact that in your bathroom you become more childish? Sometimes you can show your tongue to yourself in the mirror, or you can make faces, or you can hum a tune, sing a song, or you can even have a little dance in the bathroom. But while you are dancing or showing your tongue in the mirror, if you become aware that your child is looking through the keyhole, you change -- immediate change! The old face comes back... the father personality. 'This cannot be done in front of the child' otherwise what will he think? -- that you are also like him? So what about that seriousness that you show to him always? You immediately pull down another face; you become serious. The song disappears, the dance disappears, the tongue disappears. You are back into your so-called front-door personality.
Morality creates conflict in you because it creates many faces. And the problem is that when you have many faces, you tend to forget which is your original one. With so many faces how can you remember which is your original one? The Zen Masters say the first thing for a seeker to know is his original face, because only then can something start. Only the original face can grow, a mask cannot grow. A false face can have no growth. Growth is possible only for the original face, because only the original has life.
So the first thing is to know 'What is my original face?' and it is arduous, because there is a long queue of false faces,

and you are lost in your false faces. And sometimes you may think 'This is my original face.' If you go deep into it, you will find this again is a false face, maybe it is more ancient than the others, so it looks more original.

The Zen Masters say: If you really want to see your original face, you will have to go before birth, you will have to conceive of what your face was before you were born, or what your face will be when you are dead. Between birth and death you have all kinds of false faces. Even a small child starts learning the pseudo tricks, diplomacies. Just a small child -- maybe one day old, just out of the womb -- starts learning, because he sees that if he smiles, then mother feels very good. If he smiles the mother immediately gives her breast to him. If he smiles, the mother comes close, hugs him, pats him. He has learned a trick, that if he wants the mother to be close to him, if he wants to be hugged and kissed and talked to, he has to smile. Now the diplomat is born, the politician is born. Whenever he wants the mother to pull him close... He cannot call, he cannot talk, but he can wait until she looks at him then he can smile. The moment he smiles, the mother comes running. Now whether he feels like smiling in this moment or not is not the point, he wants the mother, he wants to manipulate the mother. He has a trick, a strategy, a technique which he has learned: smile, and mother comes. Then he will go on smiling, and whenever he wants somebody to come close, he will smile. And this face will not be the true face.

Your smiles are not true. Your tears are also not true. Your whole personality is synthetic, plastic. The moral person, the so-called moralist, has many personalities but no

individuality. The religious person has individuality but no personality. He is one. His taste is always one.
Buddha is reported to have said: Taste me from anywhere and you will find the same taste as when you taste the sea. From this side, from that side, from this shore, from that shore -- taste the sea from anywhere and it is salty. And Buddha says: So is my taste. Taste me while I am asleep, taste me while I am awake, taste me when somebody is insulting me, taste me when somebody is praising me -- you will always find the same taste, the taste of a Buddha. The religious person is an individual.
The second thing to be remembered: the moralist is always making efforts to impose his morality on others -- for many reasons. First: he uses his morality to manipulate himself. Naturally, he does the same to others; he starts using his morality to manipulate others. He uses morality for his own strategies, diplomacies. Naturally, he learns a trick: that if he can enforce his morality on others, then things will be easier.
For example, if the moralist speaks the truth, his truth is not very deep. Deep down there are only lies and lies. But at least in society he pretends to speak the truth. He will try to impose his truth on others also. He would like everybody else to speak the truth, because he will be very much afraid that if somebody lies and tricks him, deceives him... And he knows that he himself is Lying and deceiving people in subtle words, but on the surface he keeps the truth. And he goes on shouting 'Everybody should be true!' He is very much afraid. He knows that just as he is deceiving others, others may be deceiving him.

Bertrand Russell has said that thieves are always against stealing. A thief has to be against stealing, otherwise somebody will steal things from him. And he has been making so much effort to steal things from others that if others steal things from him, then what will be the point? A thief will always shout 'Stealing is bad! Never steal! You will be thrown into hell!' So nobody steals, then the thief is free to steal.

If nobody speaks untruths, then you can speak untruths and exploit people easily. If everybody speaks untruths, how can you exploit? Just think: a society where everybody speaks untruths, and it is an accepted phenomenon that everybody tells lies. Then you will be at a loss -- you will not be able to cheat people. Whatsoever you say, people will think you are a liar -- 'Everybody tells lies here'; nobody can be deceived. So, in his own interest, the liar has to go on preaching morality. 'Speak the truth, never steal, do this, do that' -- and from the back door he goes on doing just the opposite. This has to be understood.

If somebody's pocket is picked right now -- somebody steals -- then many will be there shouting 'Catch the thief! Kill the thief! Who is there?' And many will shout. Remember, the shouters are just showing one thing: that they are also thieves. By shouting they are showing many things. One thing is: 'Remember, I am not the thief, because I am so much against. Nobody should ever think or suspect me because I am against all of this kind of thing. I am a moral person.' Those who are pickpockets will shout more, and if the real pickpocket is caught, then the pickpockets will beat him to show everybody that they are very much against it.

This is a very very complex phenomenon. A religious person is a totally different person. He will be able to forgive, he will be able to understand. He will be able to see the limitations of man and the problems of man. He will not be so hard and so cruel -- he cannot be. His compassion will be infinite.

Before we enter into these sutras, a few things have to be understood.

First: the concept of sin, the concept of the immoral act. What is immoral? How should we define immorality? and what is the criterion? One thing is immoral in India, another thing is immoral in China. That which is immoral in India may be moral in Iran, and that which is moral in Russia may be immoral in India. There are a thousand and one moralities. How to decide? -- because now that the world has become a global village, there is much confusion. What is right?

To eat meat is right? Is it moral or immoral? The vegetarian says it is immoral. Many Jains have come to me many times and said 'What about Jesus eating meat? How can Jesus be an enlightened person -- and you say that he is enlightened -- how can he be an enlightened person? He cats meat.' For a Jain it is impossible to conceive that Jesus can be enlightened although he eats meat. Jains have come to me and said to me 'How can Ramakrishna be enlightened? He eats fish. He cannot be.' Now they have a very definite criterion with them -- vegetarianism.

One Jain monk was talking to me, and he said 'I cannot believe that Jesus or Ramakrishna are enlightened, they eat meat.'

I told him 'Do you know that there are people in the world who think that to drink milk is almost like eating meat? -- because it is an animal food. Now, milk is an animal food. It is almost like blood because it comes out of the mother's blood. It is also full of live bacteria. There are people in the world, real fanatics, who take things to the very extreme. They say that milk, cheese, and butter are all animal foods -- they have to be avoided.'

I asked the Jain monk 'Mahavir used to drink milk. What do you say? He was drinking an animal food. Was he enlightened or not? Now Indian scriptures say milk is the purest food -- SATTVIKA -- the MOST PURE food is milk. It is not. It is an animal food!'

That Jain monk started perspiring when he heard that milk is an animal food. And he said 'What are you talking about? Milk is the SATTVIK food, the purest food!'

But I said 'This is the analysis, the scientific analysis. Prove it wrong. That's why when you drink too much milk your face starts becoming red: milk creates blood -- it becomes blood in you. That's why milk is so vital. And milk is a hundred per cent food, that's why children live only on milk. It supplies everything. It becomes blood, it becomes your flesh, it becomes your skin, your bone, your marrow; it becomes everything. It is pure animal food. Now how to decide who is right?'

There are a thousand and one moralities. If you go on deciding, you will be in difficulty; it will be impossible for you. You will go mad, you will not be able to eat, you will not be able to sleep, you will not be able to do anything! Now, there is a Jain sect which is afraid of breathing. To breathe is immoral, because with each breath you kill many

many small cells living around you in the air. They are true. That's why the doctor has to use a mask, so that he does not go on inhaling things which are moving around -- infections. That Jain sect is afraid to breathe. Breathing becomes immoral.

Walking becomes immoral -- there are Jains who don't walk in the night because they may kill something, an ant or something, in the darkness. Mahavir never moved in the night, never moved in the rainy season because then there are many more insects around. Movement becomes difficult, breathing becomes difficult. If you go on looking around at all the moralities, you will simply go crazy or you will have to commit suicide. But to commit suicide is immoral!

If you listen to all kinds of moralities that seems to be the logical thing: just commit suicide. That seems to be the least immoral thing. One act and you are finished, then there will be no immorality. But that too is immoral. And when you commit suicide you are not dying alone, remember. It is not killing one person. You have millions of cells in the body which are alive, millions of lives inside you, which will die with you. So you have killed millions of people. When you fast, is it moral or immoral?

There are people who say to fast is moral, and there are people who say to fast is immoral. Why? -- because when you fast you kill many cells inside, because they die of starvation. If you fast, then one kilo in weight disappears every day. You are killing many things inside you. One kilo in weight disappears every day. Within a month you will be just a structure of bones. All those people who used to live

inside you -- small people -- they have all died. You have killed all of them.
Or there are people who say to fast is like eating meat. Mow... very strange. And that is true, there is a logic to it. When one kilo in weight disappears, where has it gone? You have eaten it! Your body needs that kind of food every day. You go on replacing it with outside food. If you don't replace it with outside food... the body goes on eating because the body needs; for twenty-four hours, the body has to live. It needs a certain fuel. Then it starts eating its own flesh. To be on a fast is to be a cannibal.
These moralities can drive you mad! There is no way to choose. Then what is moral to me? To be aware is moral. What you are doing is not the question. If you are doing it in full awareness, then whatsoever it is -- it is irrelevant what it is -- irrespective of the fact of what it is, if you are doing in full awareness, it is moral. If you are doing unawares, unconscious, then it is immoral.
To me, morality means awareness.
The French language seems to be the only language which has only one word for two words: conscience and consciousness. That seems to be very very beautiful. Consciousness is conscience. Ordinarily, consciousness is one thing and conscience is another thing. Consciousness is yours. Conscience is given to you by others: it is a conditioning.
Live by consciousness, become more and more conscious, and you will become more and more moral -- and you will not become a moralist. You will become moral, and you will not become a moralist. The moralist is an ugly phenomenon.

Now the sutras:

JESUS WENT UNTO THE MOUNT OF OLIVES.

He always used to go to the mountains whenever he would feel that his consciousness was becoming dusty, his mirror was covered with dust. He would go to the mountains in aloneness to cleanse his being, to cleanse his consciousness. It is like you take a bath, and after the bath you feel the body is fresh, young.

Meditation is like an inner bath. To be alone for a few moments every day is a must; otherwise you will gather too much dust, and because of that dust your mirror will not reflect any more, or will not reflect rightly. It may start distorting things.

Have you not watched? A single dust particle goes in your eye, and your vision becomes distorted. The same is true about the inner vision -- the inner eye -- so much dust goes on collecting, and dust comes from relationship. Just as when you travel on a dusty road, you collect dust; when you move with people who are dusty, you collect dust. They are all throwing their dust all around, they are all throwing wrong vibes -- and they cannot do anything, they are helpless. I am not saying that you condemn them. What can they do?

If you go to a hospital and everybody is ill in the hospital, and if they are throwing their infections all around -- they can't help it. They breathe and the infection goes out. Have you not seen it when you go to the hospital to see somebody? Just one hour in the hospital and you start

feeling a kind of sickness, and you had come perfectly healthy? Just the smell of the hospital, just the faces of the nurses and the doctors, and the medical instruments, and that particular hospital smell, and people who are all ill, and the whole vibe of illness and death always there... somebody is always dying.

Just one hour there and you feel very low; a kind of nausea arises in you.

Coming out of the hospital you feel a great relief. The same is the situation in the world. You don't know because you live in the world. The nurse who goes on working in the hospital, and the doctor who goes on working in the hospital -- they have to become insensitive, otherwise they would die. They would not be able to live there. They have become insensitive; they go on moving. That's why many times you see doctors looking very very insensitive -- that is their protection. The patient goes on saying that this is wrong and that is wrong, and the doctor stands there almost not listening. The relatives of the patient go on running after the doctor and go on telling him that this is going wrong and that is... And he says 'Everything will be okay. I will come tomorrow morning. When I come on my round, I will see.' Now you are feeling so concerned, and he seems to be absolutely unconcerned. This is just to protect himself. If he becomes too sensitive, he will not be able to survive. He has to become hard, he has to create a kind of stoniness around himself. That stoniness will protect him -- will protect him from the hospital and the patients and the whole atmosphere. Doctors become hard, insensitive; nurses become hard, insensitive.

The same is happening in the world at large. It is a kind of big hospital, because everybody is ill here and everybody is on the deathbed; and everybody is full of anger and violence and aggression and jealousy and possessiveness; and everybody is false, pseudo, and everybody is a hypocrite -- this is the world. You don't feel it, but when a Jesus moves amidst you, he feels it because he comes from the heights. He descends from the mountains.
If you go to the Himalayas and after living few days in the Himalayan freshness you come back to the plains, then you feel how dusty, how ugly, how heavy the vibe is. Now you have comparison. You have seen the fresh waters of the Himalayas -- those fresh fountains running forever, and the crystal-clear water -- and then the municipal tap water. You have the comparison then. Only a meditator knows that the world is ill, only a meditator feels that everything is wrong here. And when a meditator moves amidst you, naturally he feels much more dust collecting on himself than you can feel, because you have lost all sensitivity.
You have forgotten that you are.a mirror! You know that you are just a dust collector. Only a meditator knows that he is a mirror.
So Jesus goes again and again to the mountains.

JESUS WENT...

unto the mountains

... UNTO THE MOUNT OF OLIVES. AND EARLY IN THE MORNING HE CAME AGAIN INTO THE

TEMPLE, AND ALL THE PEOPLE CAME UNTO HIM; AND HE SAT DOWN, AND TAUGHT THEM.

AND EARLY IN THE MORNING HE CAME... INTO THE TEMPLE...

Only when you have been to the mountains -- and that does not mean that you really have to go to the mountains. It is not an outer phenomenon. The mount is within you. If you can be alone, if you can forget the whole world for a few seconds, you will regain your freshness. And only then can you go to the temple, because only then you ARE a temple. And only then will your presence in the temple be a real presence; and there will be a harmony between you and the temple Remember, unless you bring your temple to the temple, there is no temple. If you simply go to the temple, and don't bring your temple there within you, it is just a house.
When Jesus goes into a house, it becomes a temple. When you go into a temple. it becomes a house -- because we carry our own temples inside. Wherever Jesus goes it becomes a temple, his presence creates that sacred quality. And only when you bring the temple and the freshness of the mountains, and the virginity of the mountains, only then can you teach. You can teach only THEN, when you HAVE it.

AND EARLY IN THE MORNING HE CAME AGAIN INTO THE TEMPLE, AND ALL THE PEOPLE CAME UNTO HIM; AND HE SAT DOWN, AND TAUGHT THEM.

AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY; AND WHEN THEY HAD SET HER IN THE MIDST,

THEY SAID UNTO HIM, MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

NOW MOSES IN THE LAW COMMANDED US, THAT SUCH SHOULD BE STONED: BUT WHAT SAYEST THOU?

This is one of the most important parables in Jesus' life. Go into it slowly, delicately, carefully.

AND THE SCRIBES AND PHARISEES...

Now for that you can read 'the moralists and the puritans'. In those days those were the names of the moralists, the pundits, the scholars -- 'the scribes and the Pharisees'. The Pharisees were the people who were very respectable. On their surfaces very moral, pretentious, with great egos. 'We are moral and everybody else is immoral' -- and always searching and looking into people's faults. Their whole life is concerned with that: how to exaggerate their own qualities and how to reduce others' qualities to nil.

The puritans, the moralists

... BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY,

Now when you come to a man like Jesus, you have to come there in humbleness, you have to come there imbibe something from Jesus; it is a rare opportunity. And now here come these fools and they bring a woman. They bring their ordinary mind, their mediocre mind, their stupidities with them.

AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY...

They have not learnt even this simple lesson that when you go to a man like Jesus or Buddha, you go to partake, to participate in his consciousness: you go to become intimate with him. You don't bring the ordinary problems of life there; they are irrelevant. That will be wasting a great opportunity, that will be wasting Jesus' time. And he had not much time, as I told you before -- only three years of ministry. And these fools were wasting like this... But they had a certain strategy in it: it was a trap.
They were not really concerned with the woman. They were creating a trap for Jesus. It was a very diplomatic act.

AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM A WOMAN TAKEN IN ADULTERY; AND WHEN THEY HAD SET HER IN THE MIDST, THEY SAID UNTO HIM, MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

Now what is adultery?

A conscious mind will say if you don't love a man -- maybe the man is your own husband -- if you don't love the man and you sleep with the man, it is adultery. If you don't love the woman -- and she may be your own wife -- if you don't love her and you sleep with her, you are exploiting her, you are deceiving her. It is adultery.

But that is not the definition of the Pharisees and the puritans and the scribes and the pundits. their definition is legal, their definition does not arise out of consciousness or love. Their definition arises out of the legal court. If the woman is not your wife and you have been found sleeping with her, it is adultery. It is just a legal matter, technical. The heart is not taken into account, only the law. You may be deeply in love with the man or with the woman, but that is not to be taken into account. The unconscious mind cannot take higher things into account. He can only take the lowest into account.

His problem is always legal. Is it YOUR woman? YOUR wife? Are you legally wed to her? Then it is good, then it is no more sin. If she is not your woman, you are not legally wed to her... You may be in deep love, and you may have immense respect for the woman -- you may almost be a worshipper of the woman -- but it is sin, it is adultery.

These people brought this woman to Jesus, and

THEY SAID UNTO HIM, MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

Just the other day I was reading the memoirs of an English Christian missionary who went to Japan in the early days of

this century. He was taken around Tokyo. His host took him around to show him the city. In one public bath there were men and women taking their baths in the nude. The missionary was very much shocked.
He stood there for five minutes, watched everything, and then he told his host 'Is it not immoral -- women and men taking baths naked in a public place?'
And the host said 'Sir, this is not immoral in our country, but to stand here and watch is immoral. Sorry to say' he said 'but I am feeling very guilty standing with you, because that is THEIR business if they want to take a bath naked. That is THEIR freedom. But why are you standing here? This is ugly, immoral.
Now the missionary's standpoint is very ordinary, and the host's standpoint is extraordinary.

These people say

MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

And what were you doing there?
These were peeping Toms or... what type of people were these? What were you doing there? Why should you be concerned?
This woman's life is her life. How she wants to spend her life is her concern. Who are you to interfere? But the puritan, the moralist, has always been interfering in other people's lives. He is not democratic, he is very dictatorial. He wants to manipulate people, condemn people.
Now what were these people doing there?

And they say

MASTER, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

They have caught the woman while she was making love. One thing more: Where is the man? She was doing adultery alone...? Nobody has ever asked THIS question about this parable. I have read many Christian books, but nobody has ever asked 'Where is the man?'

But it is a man's society. It is always the woman who is wrong, not the man. The man will go free perfectly well. He may himself be a Pharisee, he may himself be a respectable man -- but the woman has to be condemned. Have you not observed it? Prostitutes are condemned, but where are the prostituters? Where are those people? They may be the same people who condemn.

Now Morarji Desai wants to bring prohibition to the country. And in his own ministry, out of seventeen, twelve are drunkards. Twelve! And he himself does not drink, that is true, but he drinks his own urine. That is a far worse case! But he wants to bring prohibition on the country. He wants to put it through force. Maybe because he has not been drinking... He wants to take revenge on others, on what?

Puritans are always ugly people. They don't live, but then they don't allow anybody else to live. Their only joy is how to kill other people's joys, how to kill everybody's celebration.

Now what were these people doing there? Don't they have anything else to do? Don't they have their own women to love? What kind of people are these? They must be a little perverted to go out searching and seeking who is committing adultery. And then where is the man? Just the woman has to be condemned always.

Why does the woman have to be condemned? Because the woman is a woman and the man is the dominant one, and all the legal codes have been made by men. They are very very prejudicial, biased. All the legal courts say what should be done to a woman if she is found in adultery, but they don't say anything about what should be done to the man. No, they say 'Boys are boys. And boys will be boys.' It is always a question of the woman.

Even if a man rapes a woman, the woman becomes condemned; she loses respect not the rapist!

This is an ugly state of affairs. This can't be called religious, it is very political -- basically in man's favour and against woman. And all your so-called moralities have been that way.

In India, when a husband used to die, the wife had to go with him to the funeral pyre, then only was she thought to be virtuous. she had to become a SATI, she had to die with the husband. If she did not die, that meant she was not virtuous. That simply meant she wanted to live without the husband, or maybe she wanted the husband to die, now she wanted freedom, now she would fall in love with somebody else.

In India it has been thought then that for the woman there is no life once the husband is dead. Her husband is her whole life. If the husband is gone, she has to go. But nothing is

said about the man if his woman dies -- no prescription for him that he should die with the woman. No, that is no problem. Immediately after the woman has died... In India it happens every day: the people are burning the woman and then coming back home they start thinking about the new marriage -- where the man should find a new woman, how to find. Not a single day is lost.
For man the morality is different, for woman it is different. Then it is a very unconscious morality, and very IMMORAL MORALITY.
My definition of morality is that of consciousness, and consciousness is neither man nor woman. Consciousness is just consciousness. Only when something is decided by your being conscious will it be classless, will it be beyond the distinctions of body, caste, creed. And only then is it moral.

MASTER, they say, THIS WOMAN WAS TAKEN IN ADULTERY, IN THE VERY ACT.

NOW MOSES IN THE LAW COMMANDED US, THAT SUCH SHOULD BE STONED: BUT WHAT SAYEST THOU?

THIS THEY SAID, TEMPTING HIM, THAT THEY MIGHT HAVE TO ACCUSE HIM. BUT JESUS STOOPED DOWN, AND WITH HIS FINGER WROTE ON THE GROUND, AS THOUGH HE HEARD THEM NOT.

This w as the trap. They wanted to trap Jesus, because Moses has said that such a woman should be stoned. Nothing is said about the man. Such a woman should be stoned to death: Moses has said this. Now they are creating a problem for Jesus. If Jesus says 'Yes, do as Moses says' then they can accuse him, because he has always been talking about love, compassion, kindness, forgiveness. Then they can say 'What about your compassion? What about your forgiveness? What about your love? You say this woman has to be killed by stones? This is hard and cruel and violent.'

Tricky fellows.

And if Jesus says 'This is not right. Moses is not right' then they can say 'So you have come to destroy Moses? So you have come to destroy and corrupt our religion? And you have been saying to people "I have come not to destroy but to fulfil." What about that? If you have come to fulfil, then follow Moses' law!' Now they are creating a dilemma. This is the trap. They are not much concerned about the woman, remember, their REAL target is Jesus; the woman is just an excuse. And they have brought such a case... That's why they say IN THE VERY ACT, red-handed. So it is not a question of deciding whether the woman has really committed adultery. Otherwise, Jesus will have an excuse to get out. He will say 'First, try to find out whether REALLY it has happened. Bring the witnesses. Let it first be decided.' Then it will take years. So they say 'Red-handed! We have caught her in the very act. We are all the witnesses, so there is no question of deciding anything else. And the law is clear: Moses has said that such should be stoned.'

... BUT WHAT SAYEST THOU?
'Do you agree with Moses? If you agree, then what about your love and compassion -- your whole message? If you don't agree, then what do you mean when you say "I have come to fulfil"? Then you have come to destroy Moses' law. So do you think you are higher than Moses? Do you think that you know more than Moses?'

... BUT WHAT SAYEST THOU? THIS THEY SAID, TEMPTING HIM, THAT THEY MIGHT HAVE TO ACCUSE HIM. BUT JESUS STOOPED DOWN, AND WITH HIS.FINGER WROTE ON THE GROUND, AS THOUGH HE HEARD THEM NOT.

Why? Why did Jesus stoop down? Why did he start writing on the ground?
They were just on the bank of a river. Jesus was sitting in the sand. Why has he started writing on the sand? What has happened?
There is one thing to be understood: it is always a delicate problem. For example, if I see something stated by Buddha as wrong, there is a great hesitation to say that he is wrong. He cannot be wrong. Tradition must have misinterpreted him. Something must have been wrongly put into his mouth. Buddha cannot be wrong. But now there is no way to decide, because the scriptures say this clearly...
Jesus hesitating., .Jesus is concerned. He does not want to say a single word against Moses, but he has to say, hence the hesitation. He does not want to say anything against Moses because Moses CANNOT say it that way. It is his

inner feeling that Moses cannot say it that way. But the inner feeling cannot be decisive. These people will say 'Who are you? And why should we care about your inner feeling? We have the written code with us, given by our forefathers. It is there written clearly!'
Jesus does not want to say anything against Moses, because he REALLY has come to fulfil Moses. Anybody who becomes enlightened in the world is always fulfilling all the enlightened ones that have preceded him. Even if sometimes he says something against them, then, too, he is fulfilling them, because he cannot say anything against them. And if you feel that he is saying something against them, then he is saying something against the tradition, against the scripture. But that looks like saying something against Moses, against Buddha, against Abraham. Hence, he stoops down. He starts looking at the sand and then starts writing. He is puzzled about what to do. He has to find a way out.
He has to find the way out in such a way that he has not to say anything against Moses, and YET he cancels the whole law. And he really comes with a very very miraculous answer, a magical answer.

SO WHEN THEY CONTINUED ASKING HIM, HE LIFTED UP HIMSELF, AND SAID UNTO THEM, HE THAT IS WITHOUT SIN AMONG YOU, LET HIM FIRST CAST A STONE AT HER.

It is really incredible, it is beautiful -- that was his hesitation. He has found a golden mean. He has not said a

single word against Moses and he has not supported Moses either. This is the delicate point to understand.
Jesus was really utterly intelligent -- uneducated, but utterly intelligent, a man of immense awareness. That's the only reason why he could find the way out.

He says

HE THAT IS WITHOUT SIN AMONG YOU...

He says 'Perfectly right' does not say directly that Moses is right. but he says 'Perfectly right. If Moses says so, then it must be so. But then, who should start throwing stones at this woman?'

HE THAT IS WITHOUT SIN AMONG YOU, LET HIM FIRST CAST A STONE AT HER.
'So start, but only those who are without sin...'
Now this is a new thing that Jesus brings in. You can judge only if you are without sin. You can punish only if you are without sin. If you are also in the same boat, then what is the point? Then who is going to punish whom?

AND AGAIN HE STOOPED DOWN, AND WROTE ON THE GROUND.

Why did he stoop down again? Because he must have been afraid; some foolish person is always possible. He knows that everybody has committed one sin or other. If they have not committed, then they have been thinking to commit -- which is almost the same.

Whether you think or you act makes no difference. Remember, the difference between sin and crime is this: Crime has to be acted out, only then is it crime. You can go on thinking, but if you don't commit it to action, no court can punish you because it never becomes a crime. And only crime is within the jurisdiction of the court, not sin. Then what is sin? Sin is if you think 'I would like to murder this man.' No court can do anything. You can say 'Yes, I have been thinking of it my whole life' -- but thinking is beyond the court's jurisdiction. You are allowed to think. No court can punish you because you dreamt that you killed somebody. You can dream every day, and you can go on killing as many people as you want. No court can catch hold of you unless it comes to actuality, unless thought becomes deed, unless thought is translated into reality. If it comes out of you and affects society, then it becomes crime. But it is sin, because God can go on reading your thoughts. There is no need for him to read your acts. The magistrate has to read your acts, he cannot read your thoughts; he is not a thought-reader or a mind-reader. But for God there is no difference; whether you think or you do, it is all the same. The moment you think, you have done it.

So Jesus says HE THAT IS WITHOUT SIN AMONG YOU... not without crime. He says HE THAT IS WITHOUT SIN AMONG YOU, LET HIM.FIRST CAST A STONE AT HER. That distinction was known down the ages: that if you think it, you have committed a sin already.

AND AGAIN HE STOOPED DOWN...

Why this time? -- because if he goes on looking at people. his very look may be provocative. If he goes on looking at people then somebody, just from his look and out of his offense may throw a stone at the poor woman. He does not want to offend; he withdraws. He simply stoops down, starts writing in the sand-again as if he is not there. He becomes absent, because his presence can be dangerous. If they have come just to trap him, and he is there and they feel his presence, it will be difficult for them to feel their own consciences, their own consciousnesses. He withdraws into himself, he allows them total freedom to think about it. He does not interfere; his presence can be an interference. If he goes on looking at them, that will be offensive to their egos. And it will be difficult for them to escape also, because then it will feel bad that somebody was standing just in front of the mayor of the town or somebody -- the respectable people... and how can the mayor escape when Jesus is looking? And if he escapes and does not throw the stone at the woman, it will be a proof that he is a sinner. He stoops down again, starts writing on the sand, gives them a chance -- if they want to escape they can escape.

AND THEY WHICH HEARD IT, BEING CONVICTED BY THEIR OWN CONSCIENCE...

Jesus leaves them alone. That is the beauty of the man. He does not even interfere by his presence; he is simply no more there. Their own consciences starts pricking. They know. Maybe many times they have lusted after THIS woman, and maybe they themselves have been participants with this woman in the past. Maybe this woman is a

prostitute, and all these respectable people in their turn have made love to her. Because one prostitute means that almost the whole town becomes involved.
In India, in the ancient days, prostitutes were called NAGARVADHU, the wife of the town. That is the right name.
So all of these people must have been involved in some way or other with this woman or with other women -- if not in acts, then in thoughts.
My feeling is it must be evening and the sun is setting, it is becoming dark and Jesus is writing on the sand, stooping down, and it becomes dark. And by and by people start disappearing in the dark.

AND THEY WHICH HEARD IT, BEING CONVICTED BY THEIR OWN CONSCIENCE, WENT OUT ONE BY ONE, BEGINNING AT THE ELDEST -- THE MAYOR -- EVEN UNTO THE LAST...

First the eldest disappeared, because of course, they have lived long, so they have sinned long. The young people may not be such great sinners; they have had not enough time yet. But the oldest disappeared first. Those who were standing in front, they must have moved slowly to the back, and then from the back they escaped. Because this man has really created a great problem: he has changed the whole situation. They had come to trap him and they are trapped. You cannot trap a Jesus or a Buddha; it is impossible -- you will be trapped. You exist at a lower state of mind. How can you trap a higher state of mind? That is just foolish.

The higher state can trap you immediately, because from the higher state your whole being is available.
Now Jesus must have looked into these people's consciences -- that was possible for him -- he must have seen all kinds of sins raising their heads. In fact, even standing there, they were thinking about the woman: how to get hold of her. Maybe they were angry because somebody else had committed the sin and they were not given the opportunity. Maybe they were only jealous: maybe they wanted to be there instead of that man who had not been brought.]esus must have looked from his height into their hearts. He has trapped them. They forget their trap completely, they forget about Moses and the law etcetera. In fact, they were never worried about Moses and the law. This has also to be understood.
They were really more interested in stoning this woman, enjoying this murder. Not that they were interested in punishing somebody who had committed a sin; that was just an excuse. They could not leave this opportunity of murdering this woman. And now Moses can be used. There are a thousand and one things said by Moses. They are not worried about them. They are not interested in all those sayings and all those statements. They are interested in this: that Moses says you can stone a woman if you catch hold of her in adultery. They can't miss this great opportunity of murder, of violence. And when violence can be committed according to the law, who would like to miss it? Not only will they enjoy the violence, they will enjoy that they are very very legal people, virtuous followers of Moses. But they have all forgotten about it. Just a little turning by Jesus, and they have forgotten about Moses... He

has changed the whole point. He has changed their minds from the woman to themselves. He has converted them, he has turned them backwards -- a one hundred and eighty degree turn. They were thinking about the woman and Moses and Jesus, and he has changed their whole attitude. He has made them their own target. He has turned their consciousness.
Now he says 'Look into yourself. If you have never committed a sin, then... then you are allowed, then you can kill this woman.'

WHEN JESUS HAD LIFTED UP HIMSELF...

he saw they had all gone

... EVEN UNTO THE LAST: AND JESUS WAS LEFT ALONE, AND THE WOMAN STANDING IN THE MIDST.

WHEN JESUS HAD LIFTED UP HIMSELF, AND SAW NONE BUT THE WOMAN, HE SAID UNTO HER, WOMAN, WHERE ARE THOSE THINE ACCUSERS?

Now he is not saying 'I am accusing you.'

... WHERE ARE THOSE THINE ACCUSERS?

He is not for a single moment a participant in it. He has not judged, he has not condemned. He has not said a single thing to the woman. He simply says.

WOMAN WHERE ARE THOSE THINE ACCUSERS? HATH NO MAN CONDEMNED THEE?

Have they all gone? Has no man thrown a stone at you?

SHE SAID, NO MAN, LORD.

She must have felt deep respect, reverence for this man, who has not only saved her physically, but who has not even accused her in any way. Spiritually also he has saved her. She must have looked into those eyes which have only love and compassion and nothing else.
This is the religious man. The moralist is always condemning, accusing; the religious man, always accepting, forgiving.

SHE SAID, NO MAN, LORD. AND JESUS SAID UNTO HER, NEITHER DO I CONDEMN THEE: GO, AND SIN NO MORE.

Jesus says 'Nothing to be worried about -- the past. The past is past, gone is gone. Forget about it. But take some lesson from this situation. Don't go on making the same mistakes in the future -- if you think they are mistakes. I am not accusing you.'

NEITHER DO I CONDEMN THEE...
'But if you feel that you have done something wrong, then it is up to you. Don't do it again. Forget the past, and don't go on repeating it.'

That is the whole message of all the Buddhas and all the Christs and all the Krishnas: Forget the past, and if you understand, then don't do it again. That's enough. There is no punishment, there is no judgement. If you have been doing something, you were helpless. You are unconscious, you have your limitations. You have your desires, unfulfilled desires. Whatsoever you have been doing was the only thing you could have done. So what is the point of accusing and condemning you? The only thing that can be done is: your consciousness can be raised high.

And that woman must have moved into a high consciousness. She must have been afraid that she was going to be killed. Then this man, by a single statement, saved her from death. Not only that, those accusers disappeared. This man did a miracle! Not only that they didn't kill her, they simply became ashamed and escaped like thieves into the darkness of the night. This man is a magician.

And now, he is saying 'I don't condemn you. If you feel you have been doing something wrong, don't do it again. That's enough.' He has converted the woman.

This is what acid people call a 'contact high'. Jesus is high, If you come into close affinity with him, you will start moving high. This is synchronicity -- non-causal. The woman must have come there almost condemning herself, ashamed of herself, thinking to commit suicide. He has raised that woman, transformed that woman.

SHE SAID, NO MAN, LORD.

Jesus becomes LORD, Jesus becomes God to her. She has never seen such a godly man before. With no condemnation a man becomes a God. With no judgement a man becomes a God. And just his presence, a single statement, and those people disappeared and she is saved. And not only saved physically, but spiritually intact. Jesus has not interfered at all. He has not condemned, he has not said a single word. He simply says 'Don't repeat your past' -- not a single word more. 'Let the past be past and the gone, gone. You become new. All is good, and you are forgiven.'

Jesus transformed many people by forgiving them. That was one of the accusations against him -- that he forgives people. Who is he to forgive? Somebody has committed a sin -- the society has to punish him! and if the society cannot punish and the man escapes, then the society has prepared a punishment through God -- he should be thrown in hell.

Hindus also are very much against the idea that Jesus can forgive you. The Christian idea is immense, tremendous, very great and potential. Hindus say that you will have to suffer for your past KARMAS, whatsoever you have done, you will have to undo. If you have done a bad thing you will have to do a good thing. And the bad and its result are going to come: you will have to suffer the consequence. Hindus will not agree with this. Neither will agree the Buddhists, nor the Jains, nor were Jews agreeing with Jesus. How can he forgive?

But I say to you: a man of that understanding can forgive. Not that by his forgiving are you forgiven. But just if that consciousness, that great consciousness can give you a feel of well-being -- 'Nothing is wrong, don't be worried; you

can just shake off the past like dust and get out of it' -- that very thing will give you such courage, such enthusiasm, will open new possibilities and new doors. And you are freed from it. You immediately move beyond it.
From this came the idea of Christian confession. It does not work that way, because the man you go to confess to is an ordinary man just like you. When you are confessing, the priest is not really forgiving you, he may be condemning deep down. His forgiveness is just a show. He is an ordinary man, he has no higher consciousness than you. Only from the higher can forgiveness flow. Only from the high mountains can the rivers flow towards the plains. Only from a Jesus or a Buddha, can forgiveness flow. And when there is a man like Jesus or Buddha, just his touch, just his look is enough to forgive you your whole past and all your KARMAS.
I TOTALLY agree with Jesus. He brings a new vision to humanity: to attain to freedom. The Hindu, the Jain, the Buddhist concept is very ordinary and mathematical. It has no magic in it. It is very logical but it has no love in it. Jesus brings love to the world.
I Say Unto You, Vol 2
Chapter #2
Chapter title: Go to the Very End
1 November 1977 am in Buddha Hall

Question 1
WELL, I WAS BROUGHT UP AS A CATHOLIC, SO HOW COME JESUS IS A STRANGER TO ME?

Jesus is always a stranger. It does not matter whether you were brought up as a Catholic or a Protestant or a Hindu or a Mohammedan. The very being of Jesus is that of a stranger, because he is an outsider. He lives on a different plane, he lives in a different dimension: he lives in God, you live in the world. He talks a different language; he talks about things you have not even dreamt about. You cannot trust him. You cannot even understand him; he is incomprehensible.

You may have been brought up as a Catholic; that means you have been taught from your childhood things about Jesus. Those are simply words; you have not been introduced to Jesus, because that introduction is possible only through meditation -- not through any kind of teaching, not through the Catholic catechism. It is all rubbish. In fact, rather than helping you to become acquainted with Jesus it becomes a barrier; you become knowledgeable. You know many things about Jesus without knowing Jesus. The more you know about him, the less you think that you need to know him. You become satisfied by and by; you start feeling that you already know him without knowing him at all That's what Christian teachings do And the more you have been taught, the more you become familiar, the more it breeds contempt.

So sometimes it happens that one who has not been brought up as a Christian may have fresher eyes to see Jesus, because his mind will be uncluttered. He will not know anything, he will look through innocence. He will not have any conditionings, he will look empty. He will approach Jesus without any prejudice for or against. And you can

know Jesus only when you go nude, naked -- naked of all beliefs, naked of all prejudices, when you approach him without any preoccupation, when your mind is utterly silent.

So in fact the Catholic upbringing has done just the Opposite.

All religions are doing that, it is nothing special to the Catholic Church. Hindus destroy the possibility of knowing Krishna, Buddhists destroy the possibility of knowing Buddha -- because knowledge becomes more important than knowing, and knowledge is second-hand. Only knowing can help. And remember, let me repeat it again: Jesus is a stranger. He may be standing by your side but he is not there, he is somewhere else. You may be standing in front of Jesus but you are not there, you are somewhere else. You and Jesus never meet, because the planes are so different. You never criss-cross -- you cannot! Unless you become something like Jesus, there is no possibility. And to become like Jesus needs great meditation, needs great intelligence -- not a Catholic upbringing, not a Sunday religion, not foolish dogmas and creeds. Great intelligence, sensitivity, awareness...

People are fast asleep. Somebody is asleep as a Christian, and somebody is asleep as a Hindu. That doesn't matter -- sleep is sleep. A Christian, a Hindu, a Mohammedan -- if all these three get too drunk, will there be any distinction, differentiation between their drunkenness The Hindu will behave as foolishly as the Mohammedan; and the Mohammedan will behave as stupidly as the Christian. Once they are drunk, they are drunk. And people are asleep. It makes no difference what kind of theology you

have used as a pillow for your sleep. Whether the pillow is white or green or blue or red does not matter. Once you fall asleep, you fall asleep; the pillow becomes immaterial. Whether you are sleeping on the Bible, on the Gita, on the Koran does not make any difference; you are using a pillow. Somebody is using the Bible as the pillow, somebody else is using the Koran as the pillow. And you are snoring over your scriptures. And Jesus and Mohammed and Buddha and Krishna remain strangers. They do not belong to this world, that's why Hindus call them avatars. Avatar means one who has come from beyond descended from the beyond, like a ray of light descends into darkness. It comes from the transcendental world, from the world of turiya -- the fourth.

Jesus LOOKS like you, but he is not like you. Don't be deceived by the appearance. He is here on the earth, and not of it. He moves in the same world, the same market-place, the same people, rubs shoulders with you, holds your hand, looks into your eyes, but he does not belong to this world. He belongs to the other shore. He has risen, he has risen in God.

You can also rise, and only by rising will you be able to understand him; befreind him, otherwise he will remain an outsider.

Jesus is a lotus. You are still the mud. There cannot be any dialogue between the lotus and the mud -- although the lotus is born out of the mud, although the mud is carrying many more lotuses than have become manifest. Many unmanifest lotuses are there in the mud, but the mud and the lotus are so different -- strangers to each other. That is the situation. If you want to understand the lotus you will

have to become a lotus. Only a lotus can have a dialogue with the lotus.
Never become a Christian. If you want to become something, become a Christ. Never become a Buddhist. If you want to become something, become a Buddha. Otherwise you will remain unaware of the reality of Jesus. And because people feel uneasy -- uneasy because they cannot comprehend Jesus -- they create theories. Rather than transforming themselves, they load Jesus with theories, theories which can help them make him comprehensible. No theory can make him comprehensible. All theology is false.
But there are only two ways: either you wrap theories around Jesus which you can understand... In that way you feel that you have understood Jesus, but you have understood only the theories that you have wrapped around him. He remains there, absolutely far away, distant. He is not even touched by your theories. You can weave and spin beautiful philosophies around him. That philosophy you will be able to understand -- it is woven by you -- it is your creation, it is your invention rather. But Jesus, who is just standing there hidden behind your philosophies, is still an outsider. In fact your philosophies, your theories have made him more of an outsider than he was. With those theories, there has come a China Wall between you and him.
If you are a Christian you will never understand Jesus. Your very Christianity will be an obstruction, a hindrance. How can you understand Jesus when you are a Christian? Impossible! What does it mean to be a Christian? It means that you have certain ideas about Christ. You are clinging to certain theories: those theories become more important

than Christ himself! Naturally, because you can understand those theories and you cannot understand Christ. So those theories become more and more important. You can discard Jesus, but you cannot discard your theories. That's why there are so many Christianities -- the Christianity of the Catholic, and the Christianity of the Protestant, and the Christianity of many many other sects. They all go on fighting, they are always at each other's necks, and they are all followers of Jesus! So where is the conflict?

The conflict is not between their Jesuses, because Jesus is one. The conflict is between their theories, and they cling to the theory. They can discard Jesus very easily -- Jesus is discarded, but they cannot discard their theory. Their theory is more important: it is their invention. Jesus has become secondary.

No, you cannot understand Christ if you are a Christian or a Catholic. You can understand Christ only if you are nobody. I am not saying that you can understand Christ if you are a Hindu. When you are nobody, when you drop all the curtains and you start moving in that reality called Christ without any preoccupied mind -- empty, clean, clear, no smoke around you, just a clarity and the freshness that clarity brings, and the vitality that clarity brings -- and you start approaching Jesus, with no idea of who he is, then there will be a meeting. Only if you are a nobody can you meet with Christ or Buddha or Krishna. And these are different names for the same state of consciousness. It is the fourth state of consciousness. Theories belong to the third state of consciousness; and Jesus, Buddha, belong to the fourth state of consciousness. You will have to drop many things before you can feel Jesus.

Question 2
INDIA IS SUCH A SACRED COUNTRY: THE HEART OF SPIRITUALISM. I DON'T UNDERSTAND ALL THE CRUDE REMARKS THAT THEY WRITE IN MAGAZINES ABOUT YOU. WHY IS INDIA SO IGNORANT IN RECOGNISING YOU?

If they recognise me then I will not be of much worth. Because they don't recognise me, that's why I have something important to deliver to you. The recognition is not possible; it has never been possible. Christ was not recognised by the Jews, Buddha was not recognised by the Hindus -- how can they recognise me?
Recognition comes from the past, and I am herenow. Recognition means that I should behave in a pattern that they recognise. If I walk naked, then Digamber Jains will recognise me, because they have the idea that an enlightened person walks naked. They cannot recognise me with clothes on: those clothes are a barrier. Buddhists will recognise me only if I look like Buddha. And I don't look like Buddha, and I am not sorry that I don't look like Buddha. I am happy that I look only like me and I don't look like anybody else.
If you look like somebody else you are a carbon copy. Carbon copies can be recognised, because they tally with some original. I cannot be recognised because I myself am an original copy; it does not tally with anybody. The Christian will come and he will start thinking in terms of Christ. He will start looking for Christ in me, and he will not find. That is obvious. And the Buddhist starts looking

for the Buddha, and he cannot find. Because I am ME -- and the recognition of me, if you are searching for it in some past pattern, structure. is impossible. You can recognise me only as me. And to see me AS me, you will need to become unprejudiced.

To be a Hindu is to be prejudiced. To be an Indian is to be prejudiced.

So you ask: INDIA IS SUCH A SACRED COUNTRY...

First, never be befooled by such slogans. No country is sacred, no country has ever been sacred. It is only rarely that one individual in millions becomes sacred -- countries are not sacred. Just because Buddha was in India, has India become sacred? Does that mean because Albert Einstein was born in Germany, so Germany has become mathematical? Does that mean if some country has produced a great painter, the country has become artistic? That does not mean anything. No country can be artistic because it has given birth to a Picasso, and no country can be a musical country because a Wagner is born there or a Mozart. No country can be sacred because a Buddha or a Mahavir is born there.

Jesus was not born in India. Mohammed was not born in India. Zarathustra was not born in India. Lao Tzu was not born in India. Sacred people have been coming to the world in different places. Places have nothing to do with it -- places are just places. Buddha is born, but only one in a million. And what about the million fools? And if you judge by number, then every country is a foolish country, because it produces millions of fools and rarely a Buddha! No country is sacred. No geography is sacred. No history is sacred. That quality of sacredness happens only to

individuals, because a c.*ountry has no soul to become holy. A country has no individuality, only individuals have souls. And meditation happens in a soul, not in a country. And meditation happens in an individuality, not in a collectivity, not in a society. Remember it. Although every country tries to prove itself the best in some way or other, it is part of the game of ego. Every country thinKs I am incomparable. You can go to any country, and every country thinks deep inside that it is higher than others, holier than others, more moral than others, this and that. This is part of our egoistic mind which is being projected in the name of the country -- sometimes in the name of religion. Every religion thinks This is the highest religion there is: my religion. My religion has to be the highest because it is my religion. And I am the greatest person in the world -- how can it be otherwise?

I have heard about a professor of philosophy who was head of the department of philosophy in the University of Paris. One day he declared 'I am the greatest man in the world.' His disciples, his students were a little puzzled, because he was a poor professor. First, he was a professor, and then a professor of philosophy -- the poorest. They could not believe it, but they had always been thinking that he was a little eccentric, otherwise why should one go and study philosophy? He v. as a little crazy, but that day they thought he had gone completely out of his mind. What was he saying... that he was the greatest man in the world? One student, just jokingly, stood up and said 'Sir, can you prove it? We need proof, and we can expect proof from a

man like you -- a logician, a professor. Have you got any proof for your statement?'
And the professor said 'Yes, I have brought it and he had brought a map of the world.' He fixed the map of the world on the blackboard. They could not understand what he was going to do with the map of the world. And then by and by they came to understand what he was going to do.
First he said I will ask one question: 'Which is the greatest country in the world?'
They were all French, so naturally they said 'France.'
So he said 'So now, the whole world can be dropped; we can concentrate on France. If I can prove that I am the greatest Frenchman, then I will be proving that I am the greatest man in the world.'
Still they were not certain what he was going to do.
Then he said 'Which is the greatest city in France?'
Naturally, it is Paris, and they were all Parisians. Now they started suspecting that he had something in it.
And he said 'Paris! And I am the greatest man in Paris. If I can prove this, then my first statement will be proved.' And then he said 'Which is the greatest place in the city of Paris?'
Naturally, it is the university -- the seat of learning, the seat of wisdom, knowledge. Now to everybody it was clear that they were trapped.
And then he said 'Which is the greatest department and the greatest subject in the university? It is philosophy, and they were all students of philosophy. So naturally it is philosophy.'
And then he said 'Who is the head of the department of philosophy?... I am the greatest man in the world.'

That's how we go on vicariously, indirectly proving that we are the greatest. So our country is the most sacred country, our country is the most brave country, our country is the most intelligent country, our country is the most aesthetic country, and all kinds of things are being claimed. And everybody else is a barbarian, uncivilised. Everybody else is the link between monkey and man. We are men and everybody else is a link.

It is not only Adolf Hitler's logic, it is the logic of everybody. And unless this logic is thrown away to the dogs, Adolf Hitlers will go on coming. They use this logic. They say Our race is the Nordic race, the Aryans... the purest blood. And these are all nonsense statements. What do you mean by pure blood? Everybody's blood is pure -- unless you mix something in it; everybody's blood is pure. What do you mean by pure blood? And what do you mean by pure race? All races have been mixing, and man has been growing by mixing each with the other. And the crossbreed is the stronger breed, because it has more complexity. And growth is from the simple to the complex. What do you mean by calling a race 'pure'? But these are just egoistic ideas. It appeals, it appeals to people. It gives them a great nourishment; it becomes food for their egos. No country is sacred. Yes, there have been only few and far in-between individuals: a Buddha, a Christ, a Zarathustra, a Mohammed -- they can be counted on one's fingers. These are sacred people. But they have been coming to every part and place of the world, they have been coming to every poisonous.

Never be trapped by such slogans. These slogans are dangerous, poisonous.

You say: INDIA IS SUCH A SACRED COUNTRY...
It is not, because no country is.
And you say: THE HEART OF SPIRITUALISM.
All nonsense! You cannot find more materialistic a country in the world than India. But you will have to look with open eyes. You will be surprised how this idea that India is the heart of spiritualism is not allowing you to see the reality.
Just another sannyasin has written Osho, I am freaking out that the move to Gujarat is postponed. Why is she freaking out? -- because, she says In Poona it is so difficult to walk on the streets. People look at you with such lustful eyes. One feels embarrassed. They come on bikes and motorbikes and hit you. If they can touch the woman's body, they will not lose that opportunity. They are crude and ugly. And I can understand the sannyasin's letter to me. And you call these people the heart of spiritualism? They are the most sexually-obsessed people in the world. Of course, they are against sex, but that does not make them non-sexual, that makes them sex-obsessed. Their WHOLE MIND IS sex-obsessed! They are continuously thinking of sex... and they are against it. Because they are against it, they cannot fulfil it; and because they cannot fulfil it, it goes on accumulating and it drives them crazy and perverted. Now, THIS is ugly.
If you love a woman, to hold her hand has a beauty, to caress her body has a beauty. But a woman just walking on the road and you hit her...? It is perversion! It is... Love has gone into a very poisoned and ill state of affairs. It is pathological. It is uncivilised, uncultured. But this goes on happening. And these people are against materialism.

But don't just listen to their words, watch their life and you will find them more materialistic than anybody else. Indians are so obsessed with money: money seems to be their god. No other country worships money; in India it is worshipped. They have a special day in the year when they worship notes and rupees -- that day is coming closer -- Diwali. No country in the world has ever worshipped rupees and money, yet they worship. And this is not just symbolic, this is very indicative. They cling to money like anything. It is very difficult for them to be non-greedy, to leave a single paise is impossible. And that's why if somebody renounces a little bit of money, he is thought to be a great man. That too is materialism.

Why? If somebody has renounced money, what is the point in it? Why should he be praised? But he is praised like anything, the whole country will talk about him! He will be thought to be a great man -- he has renounced money! Then money must be the greatest value. One becomes great if one renounces money. If people were really spiritual, renouncing money would be that somebody has renounced his mistake, that's all. There is nothing great in it. Somebody has found that money is valueless, so he has renounced it. But there is nothing to be praised in it; he has corrected his error. He was thinking that two and two are five, now he has come to understand that two and two are four. You don't go declaring that he has become a Buddha because now he knows two and two are four. Before, he was stupid; now he is normal.

But in India, it is worshipped if you renounce money, because the people know how much they are clinging to money. And you call India the heart of spiritualism?

This is what Indians have been teaching the whole world. Don't be deceived -- this is just advertising. They go on claiming all over the world that they are the heart, that they have the greatest secrets of spirituality. And they go on exploiting in the name of spirituality. And they can deceive people, and they can deceive only because, particularly in the West, people are no more materialistic.

Let me explain it. In the West there is material affluence. People have much more money, better houses, bigger cars, better bank balances, that is true -- but people are not materialistic. They have much material wealth, but that does not mean that they are materialistic. In the East, people are poor, but that does not mean that they are spiritual. Poverty has nothing to do with spirituality. In fact, you can become aware that material wealth has nothing in it only when you have it, not before it.

Psychologists talk about three layers or planes of desires and needs -- they call it the hierarchy of needs. The first they call physiological needs, the second psychological needs, the third spiritual needs. And this idea of the hierarchy of needs is very very important.

The first and the basic needs are physiological -- food, sex, shelter. If food is not available, you cannot think of poetry. If food is not available, you cannot think of music; a higher need. If sex is not available, you cannot think of love. Love is a higher need; it comes only when sex has become very very satisfied, not before it. When you have food, right shelter, clothes, warmth, and you are not constantly starving yourself and not constantly afraid of tomorrow -- tomorrow is coming and you may again be hungry and you may not get bread and butter -- then you start thinking of

something else: music, poetry, literature, painting. When sex needs are fulfilled love arises; it cannot arise if sex needs are not fulfilled. And in India sex needs are not fulfilled, that's why people are not loving -- notwithstanding what they pretend. People are not loving because their basic need is not fulfilled: they are sexually starved. Because the food need is not fulfilled -- thousands of people die every year because of starvation, and those who are not dying are undernourished -- so they cannot have higher needs, they cannot think of beauty, and they cannot think of stars. And they cannot see dewdrops on the grasses in the morning, and they cannot see the sun rising -- that is not possible. The body needs to be completely satisfied. When the body is satisfied, it starts moving into new dimensions: it thinks of higher things, it dreams of higher things.

The second stage is of psychological needs: love, music, art, painting, poetry, sculpture. If your love need is not fulfilled then prayer never arises. That is the third, the highest need. Sex fulfilled... Love arises; love fulfilled... prayer arises. When physiological needs are fulfilled you start singing and dancing. When the dance need is fulfilled, then arises the need to meditate. When you have heard the outer music, then you want to hear the inner music. When you have known the poetry that is created by words, then you want to know the poetry that is wordless, the poetry that arises in silence. Those are spiritual needs. And there is no way to jump them.

What I am talking about here is the highest need. So it is not accidental that the people from the West are coming to me, and the people of India go on condemning me; it is just

natural. I don't take any offense from it; it is natural, it is how it should be. I am talking of the third need -- the spiritual need -- and people in India are not even fulfilling their first need. There is no meeting between me and them. I am a stranger here, an outsider. They need food first, they don't need God at all. God does not make sense. they can't be interested in music? How can they see the beauty of a solitary tree standing in the field all alone? It is impossible. They are preoccupied with their body needs.

So whatsoever I say is completely incomprehensible to them. They take revenge. They go on criticising. In criticising me they think they have solved the problem; they are deceiving themselves. They don't want to see the problem. They don't want to see that a country can be spiritual only when it has settled as far as materialism is concerned.

Spirituality is a higher stage of materialism.

It is the same search. First you have to seek in matter, then you have to seek in mind. When you don't find in matter, you start seeking in mind, but the matter has to be searched completely, only then can you rise to the mind. When you search in the mind and you don't find it -- and you have searched the whole realm of the mind -- then you start searching in the soul. That's how it is. And because I call a spade a spade, people don't like it.

How can they like it? If I say that India is very sexually-obsessed -- how can they like it? They like Vivekananda because he says You are the greatest country in the world. You are the most spiritual country in the world. You are the source of all spirituality. You are the source of all wisdom. You are the source which is going to lead the whole world.

They feel very good. They can t feel good with me. With Vivekananda they feel good. Vivekananda becomes a hero, because he satisfies their egos. And just because he satisfies their egos, I declare that he is not enlightened, because no enlightened man will ever satisfy anybody's ego. Because to satisfy anybody's ego, is really inimical, it is poisoning him.

I say things as they are. I say it is one of the most barbarous countries -- ugly, materialistic. money-oriented, sex-obsessed. And I don't deny that Buddha has been here, Mahavir has been here. They were spiritual people, but they don't make the whole country spiritual.

If I am here -- remember it -- some day, after a few centuries, Poona will claim that Poona is spiritual because of me. And I have nothing to dc. with Poona and Poona has nothing to do with me. Just the same was the case with Buddha. India had nothing to do with him. He was alone and solitary, and people were criticising him as cruelly as they are criticising me. They have always done that. They were throwing stones at Mahavir, they are throwing stones at me. They have always done that. And not only here. everywhere in the world they have done that. Whenever there is somebody who brings light into the darkness, people feel offended. Because his presence becomes a very very embarrassing phenomenon -- he reminds you of your darkness, he reminds you of your ugliness.

Have you not heard about the woman who was against mirrors? Whenever she would come across a mirror, she would immediately throw a stone and break it. Why was she so much against mirrors? This was her logic: Mirrors are against me, and whenever I come before a mirror, the

mirror shows that I am ugly. She was ugly, but she was very much offended by the mirror, because the mirror showed her as ugly. She was throwing the responsibility onto the mirror.
That has always been so. Buddha is a mirror: he reflects whatsoever you are. If you are ugly, he rejects you as ugly. If you are materialistic, he reflects you as materialistic. He simply reflects without changing, without colouring -- he simply reflects that which is. Naturally people feel offended, because then their ugliness and all kinds of darknesses and snakes and scorpions moving inside their being are all reflected. They want to throw a stone at the mirror. If the mirror is not there, they will be again at ease. Hence, they crucified Jesus, and they killed Socrates. This has been their attitude everywhere and always.
You ask me: INDIA IS SUCH A SACRED COUNTRY: THE HEART OF SPIRITUALISM. I DON'T UNDERSTAND ALL THE CRUDE REMARKS THAT THEY WRITE IN MAGAZINES ABOUT YOU.
They are very very understandable. There is nothing special about them. If they didn't write those crude remarks about me, that would not be right.
Lao Tzu has said: When I talk about Tao, very few are there who understand it. Those who understand -- they become silent. Many are there who feel offended -- they become angry. And the angry people there are more of. And Lao Tzu says: If people don't become angry, then what I am saying is not truth.
One mystic used to stay with me. He was really a beautiful old man, very strange, very eccentric, but always to the point. He used to deliver talks all over the country. He had

something to give. And whenever people applauded he would become very angry. He would say Stop! Don't applaud, because whenever you applaud, I think I must have said something wrong. If you can understand it, then it must be wrong. When you don't understand, only then is there a possibility that some truth has been said. And if you become angry, then certainly some truth has been said, then some stone has been thrown into your sleep, and you have become disturbed. Your dreams are disturbed. You are ready to take revenge.

Because I am saying the truth, because I am BEING the truth, it is very natural.

I DON'T UNDERSTAND ALL THE CRUDE REMARKS THAT THEY WRITE IN MAGAZINES ABOUT YOU.

They should be writing more and more. The more people will be coming to me, the angrier they will become, because the more dangerous I will be to them. And more and more people will be coming; they are on the way. And there will be thousands, many thousands of sannyasins around here. They will become very very angry, because then they will become afraid, more afraid that what I am saying is becoming powerful. They will try everything to destroy what I am saying. They will try in every way to destroy me.

That is natural, there is nothing unexpected in it. And you have to be ready for it: you have to be ready to accept all this. You need not feel offended, this is the way they are showing their respect towards me. When they threw stones at Buddha, they were showing their respect. That was their way of recognising that someone dangerous was present. When they crucified Jesus that was their respect -- their

way of respecting a man who had brought truth to them. When they poisoned Socrates, that was their humble homage.

So this is going to happen, and this is going to happen more and more. You have to be accepting of it without any anger.

WHY IS INDIA SO IGNORANT IN RECOGNISING YOU?

Because India is very knowledgeable: India thinks it knows already. Every PAN WALA, every CHAI WALA -- they all know what truth is. They can quote the Gita and the Vedas, they are like parrots. India is a country of pundits, parrots. They go on repeating mechanically. And because they think they know, how can they recognise me? Because I am saying things which go against their parrot-like knowledge. I go on saying things which ARE against their so-called knowledge. I am trying to give truth new words, because the old words have become rotten, because the old words have been used so long they have lost intensity. They have lost life, they have become like a dirty currency note. When a currency note comes from the mint it is fresh, clean; when it moves through hands -- from one hand to another -- it starts becoming dirty.

Words are also currency. Currency means they go on moving, they are like a current -- from one mouth to another mouth the word goes on moving down the centuries. It becomes very dirty. The Vedas have become dirty, so has the Bible. I am trying to renew: I am trying to give new words to old truths, new bottles for the old wine. They cannot recognise the bottle, they don't know anything about the wine -- they have never tasted it. They only know

about the old bottle. When they see the new bottle they become angry -- This can t be the truth! The truth has to be in the.old bottle. And the old bottle is rotten, maybe broken, and the wine has flowed out of it. It may be just an empty bottle, and they don't know anything about the wine, they only know about the bottle. So if I give a new bottle, they cannot recognise it. Only those who have tasted wine will recognise me, not otherwise.

You will recognise me because you are tasting with me. You are a part of the feast I am, you are celebrating with me. The more you taste, the more you will know that what I am saying is exactly v hat Jesus said, or Buddha said, or Krishna said. But first you will have to taste me, then that recognition will come. They are too occupied with Krishna's words and Buddha's words. Those words are like bottles.

And they cannot come here, they are very much scared, frightened. Maybe they have deep down somewhere a suspicion, Maybe there is truth...? and if they come close they may be converted. That fear, that unconscious fear is there. They go on talking against me and they don't know anything about me. They go on writing against me and they have never come here. They never listen, they never look into my eyes, they never come close. They go on circulating rumours, and they feed upon each other's rumours. It is a mutual arrangement. Somebody writes one article in a magazine, somebody else reads it, writes another -- basing himself on that article. And it goes on and goes on in this way.

And of course, then they have much material: they have been reflecting each other. And nobody comes to me. But

that's how they have always been doing. They are afraid to come. In fact, they criticise me just to protect themselves. That criticism helps them. Because of the criticism they can think that now there is no need.

But more and more people will be coming to me. Thirsty people, seekers who have nothing to do with Christianity or Hinduism or Mohammedanism -- they will be coming to me. I am here only for the seekers not for the mob. And what the mob says is irrelevant. I am here for those who are ready to be transformed and transfigured. And I only want to be for them. I don't want to waste a single minute on anybody else. And these people are there in the world -- many at this moment, because this moment is very critical in the history of man, in the history of human consciousness.

A great jump! Either man dies or man becomes new -- that is the only choice. The old man cannot continue. The old man has arranged for his suicide: he is ready to commit global suicide. Either the old mind wins and there will be a global suicide and humanity will disappear from the earth, or the new mind will be born -- and that's w hat the effort here is -- and humanity will take a new direction. The new man will be born.

The new man will not be Indian, and will not be German, and will not be Chinese. The new man will not be Christian, will not be Hindu, will not be Mohammedan. The new man will not be black, will not be white. The new man will not be man, will not be woman. The new man will be a totally different kind of being, with no adjectives around him... a purity, a primal innocence. My work is to give birth to that new man.

And if only a few can be transformed, they will become the heralds. Only a few seeds... if they can grow into the new man, they will create the new humanity. My whole interest is with them and in them. I want to invest my whole energy into those few people who are ready to slip out of the old skin and become new.
The Indians cannot recognise me, the Christians cannot recognise me, the Hindus cannot recognise me. To recognise me they will have to come out of their preoccupations.

Two keen football fans up in London for a big match, decided to spend the evening at a Soho strip-club. The first act was a very voluptuous blonde who went through her whole routine while the whole audience stared open-mouthed. As the curtain came down and the applause rang out, one of the two fans said 'Phooey!'
His companion was surprised, but said nothing. The second act was even more breathtaking but again, when the curtain came down, the first man said 'Phooey!'
This went on all through the show -- however beautiful and exotic the girls were, after each act the first man said 'Phooey!'
Finally the second man could stand it no longer.
'What's the matter with you?' he said. 'These are some of the most attractive and sexy girls I've ever seen -- and all you can say is "Phooey?"'
'I'm not thinking about the girls replied the friend. I'm thinking about my wife!'

Now this is his preoccupation. He is not looking at those girls, he is thinking of his wife. He is not saying Phooey! to these girls. He is saying 'Phooey!' to his wife again and again. A preoccupied mind never sees that which it is confronting, never sees that which is; it goes on comparing. When an Indian comes, he is not listening to what I am saying, he is comparing in his head -- whether it corresponds with the Vedas, whether it follows the Gita, is in harmony with this or that. He is continuously working inside his mind, comparing, judging, condemning, criticising -- and he goes on missing. He looks as if he is here, he is not here.

And it is not only a question of Indians. anybody who has come with a fixed mind, will have the same difficulty. Yoga Prem's old mother is here. And just the other day somebody said that she went to mass in the church. Here Jesus is being made alive. Here we are living Jesus again, moving with Jesus again, here Jesus is again not a history but a presence. But Yoga Prem's mother had to go to the church, to mass, to listen to some stupid priest there.

The preoccupied mind! My Christ is not her Christ. My Christ is alien. She wants the Christ who is sold in the church, she wants the old bottle. She must have felt good there, because this must be a strange world to her. These orange people -- what are they doing here? There, with the same kind of people, with the same kind of mind, she must have felt good, she must have felt relaxed, at home. This is how it happens with the preoccupied mind.

The Christian visitor to Jerusalem asked his Israeli host to show him the Wailing Wall. Arriving at the sacred spot, the

visitor put on his hat, stood close to the wall, and said 'Thank you, Lord, for all the blessings you have bestowed upon me during my life.' Then he turned to his Israeli friend and said 'Is that nice?'
That's nice said the Israeli smiling.
The Christian then turned back to the wall and said 'Please, Lord, keep my family and friends in health and prosperity. Is that nice?'
'That's nice.'
'And persuade the Israelis to see the error of their ways and to hand back to the Arab nations the land taken from them in the recent conflicts so that there may be peace in the Middle East. Is that nice?'
And the Israeli said 'You're talking to a wall.'

Question 3
I AM VERY INTERESTED IN THE 'MIRACLES' OF JESUS, ESPECIALLY HIS HEALINGS AND HIS RESURRECTION. HE HAS ALSO SAID THAT OTHERS COULD DO THE SAME. IS THIS POSSIBLE? IF SO, HOW? AND IS IT NECESSARY FOR THE PHYSICAL BODY TO DIE BEFORE ONE LEARNS HOW TO MANIFEST AND DE-MANIFEST AT WILL? I HAVE REBIRTHER FRIENDS WHO HAVE DEVELOPED SOME 'POWERS': TELEPORTATION, ASTRAL DOUBLE, TRANSFORMING ONE'S BODY FORM AND FUNCTIONS. IS IT DANGEROUS FOR THEM TO BE DEVELOPING THESE 'POWERS' BEFORE BEING FULLY REALISED? THEY SAY IT'S EASY. YOU JUST HAVE TO BELIEVE YOU CAN DO IT.

HOW DOES ONE PROTECT ONESELF FROM NEGATIVE GROUP THOUGHT FORMS? FOR EXAMPLE 'DON'T DRINK THE WATER OR YOU'LL GET AMOEBAS' OR 'EVERYONE GETS SICK IN POONA.' IT SEEMS TO BE TRUE. I HAD NOT BEEN SICK FOR TWO YEARS BEFORE COMING HERE, AND HAD LEARNED TO HEAL MYSELF. YET HERE I FEEL THE GROUP CONSCIOUS OR UNCONSCIOUS NEGATIVITY WEIGHING ME DOWN. I TOO AM SICK AND I DON'T LIKE IT VERY MUCH.

WHAT I DON'T LIKE IS FEELING THE EFFECT OF THE GROUP MIND AND UNABLE TO MAINTAIN MY SPACE. PLEASE DISCUSS. IT HAS ALWAYS SEEMED TO ME THAT BELIEFS ARE MORE CONTAGIOUS THAN 'GERMS' OR 'INFECTIONS'..

The question is from Ma Prem Mantra.
A few things... First: Mantra must be very much afraid of death -- that's why the interest in resurrection. It has nothing to ,do with Jesus and his resurrection, it has something to do with your deep fear of death.
The interest IN THE 'MIRACLES' OF JESUS, ESPECIALLY HIS HEALINGS AND HIS RESURRECTION... Mantra must be very much afraid of death and illness.
This interest arises because of that fear, otherwise who bothers? If you are not afraid of death, who bothers about resurrection? It is fear. In fact, if it is proved absolutely that there had been no resurrection in Jesus' life, ninety-nine per

cent of Christians will drop being Christian, because then what is the point? They have been hanging around this person with the idea that he knows the secret of resurrecting himself, somehow he will impart his secrets and keys to them. Or maybe, if he does not show the art, at least he can do the miracles for them; he can save them. It is fear of death.

If it is proved absolutely that Jesus never did any healing miracles, then you will not find many Christians in the world; they will disappear. They are not interested in Jesus at all. Their whole interest is in how to protect themselves from illness, and finally, from death.

Mantra, rather than thinking of resurrection and healing miracles, go deep inside yourself and look into your fear of death. There is no resurrection, but if you go deep into your fear of death, it disappears. And with the fear of death, death disappears. Then you know you are eternal life.

There is no resurrection. Resurrection is possible only if first you DIE! You never die. Nobody has ever died. Death is a myth!

The word myth comes from a Sanskrit root MITHYA. MITHYA means false. Death is a falsity. Death has never happened -- never is going to happen. It cannot happen in the very case. Life is eternal, only forms change. You die here, your flame disappears in this body. and it becomes embodied in some other body, you are born in some other womb. And so on and so forth. And even when there is no more birth, you disappear into God. But life lives.

And when I am saying life lives, I don't mean Mantra lives, no. Mantra is a form. You are a form. The form is not eternal. The form is going down the drain. Even while you

are alive you will change your form a thousand and one times. If somebody brings a picture of you -- of the first day when you were born -- will you be able to recognise that this IS YOUR picture? One day that was your form. Now you are seventy years old, you cannot recognise it. But maybe the first day's picture can even have some resemblance.

But what about when you were in your mother's womb? If a picture could have been taken, the first day you entered the mother's womb, would you be able to recognise that small cell? It will not have your face, it will not have your nose, it will not have any visible mark; it will just be a small life cell. It was you Then during those nine months. your form goes on changing, changing, changing. And then your whole life the form goes on changing.

Form is a flux. You never die! Form dies every clay. But the problem arises because you have become too identified with the form. You think I am the form. You think I am this body. Then the fear of death arises.

You need not learn the art of resurrection. You have simply to learn that death does not exist; there is no need to resurrect because you cannot die in the first place! Rather than being intrigued by Jesus miracles, perform a miracle, Mantra: go into yourself. That is the only miracle. Go into your fear of death, and go on deeper into it, and see WHERE it is, WHAT it is. Watch it.

And don't rationalise, and don't bring theories borrowed from the outside to console yourself. Don't say that soul is eternal, no; you don't know yet. I am saying it is eternal, but that is not your knowledge. Don't make it your consolation.

You have to go trembling, you have to go with fear, you have to descend the staircase of death. You have to go to the very end. You have to see the whole possibility of death -- what it is. In that very seeing you will be surprised that you are not it. You are not the body, you are not even the mind. You are just pure life energy, you are a witness. In that witnessing is the real miracle.

You say: I AM VERY INTERESTED IN THE 'MIRACLES' OF JESUS, ESPECIALLY HIS HEALINGS AND HIS RESURRECTION.

You are not interested in Jesus at all. If you are interested in his miracles of healing and resurrection that is a wrong kind of interest. And because of that, Jesus religion died very early. It really was a miscarriage.

Buddha still lives far more penetratingly in human consciousness because he never did anything like miracles. So only the people who were REALLY interested in inquiry came to him. Jesus attracted wrong people; wrong people came around him, and then Christianity made its base on his miracles. And I don't think that he ever did any miracles.

He did miracles which are far-penetrating, but they are totally different from what you have heard. Yes, he healed the eyes, but not the physical eyes; he healed the inner eyes. Yes, he made people listen who were deaf, but that has nothing to do with your physical deafness. All are deaf, and all are blind. And he touched people's eyes and their ears and opened them. And all are dead! -- because you are identified with the body, which is death. You are identified with the form, which is death. Yes, he helped many people to come out of death.

That is the meaning of the story of Lazarus. He called forth Lazarus, Come out! On the ordinary plane it seems that he called him from his grave. On the higher plane it means that he called him from his body -- the body is your grave. He made him aware that he is consciousness not the body. That is the real miracle! But somehow the followers of Jesus got mixed up.

That's why I say again and again he was not as fortunate as Buddha, because he didn't get the right kind of following -- and much depends on followers. A single wrong follower and he can destroy, can change the whole story, can interpret the whole story in a wrong way.

When Buddha died, his disciples gathered together to write down whatsoever he had said. Now there were millions of stories because everybody was relating in his own way. How to decide? And all these people were eye-witnesses and very cultured people, sophisticated people. And they were saying different things, contradictory to each other. Then it was decided that only those few disciples who had become enlightened in Buddha's days should be listened to. Even one of the most intimate followers, Ananda, was not allowed because he had not yet become enlightened. He was the MOST intimate disciple.

He lived with Buddha for forty years, day in, day out, year in, year out. Not for a single day was he away from Buddha. For forty years he slept in Buddha's room. He took every care of Buddha. He should be relied upon. Whatsoever he says should be the most authentic, because he had listened to everything that Buddha said in those forty years after his enlightenment. Not a single word has he missed, and he was very sophisticated, cultured -- had a

beautiful memory, one of the most miraculous memories. He could repeat things word by word. But even he was not allowed. He cried, he wept, he said What are you doing? I was the most intimate. You people have lived for a few days with Buddha -- somebody for a few months; I have lived for forty years. And not only during the day, but at night too. And we had many conversations which nobody has ever heard. I know much more than anybody else!'

And they said, 'That's true, but you are not enlightened yet. You can be dangerous. Your unenlightened mind can pollute the whole message. You may put something into it, you may delete something from it, and that will be unconscious! Not that you will be doing it; it will happen automatically because of your unconsciousness. And because of your unconsciousness you may emphasise something that looks more important. You may forget something or may not emphasise something which was more important or would have been more important if you were enlightened. the emphasis will be different. You will underline different things than an enlightened person would. You cannot be allowed.'

Five hundred disciples who had become enlightened in Buddha's days -- whose enlightenment was declared by Buddha himself -- only they were allowed. Buddhist scriptures are the most authentic. And Ananda was sitting outside the door crying. After twenty-four hours he was allowed. What happened?

In those twenty-four hours for the first time, the last barrier that had remained in him broke. That was a barrier that had persisted for forty-two years. He was a cousin-brother to Buddha, and an ELDER cousin-brother. When he had come

to be initiated by Buddha -- he was elder and, in India, traditionally the elder brother can command the younger brother -- he said to Buddha 'Before I am initiated by you, let me command you three things. I am your elder brother. Once I am initiated, I will be a disciple, then whatsoever you say I will have to follow. But I am not yet your disciple, I am your elder brother. Promise me these three things, then initiate me.'
Buddha said 'What are those three things?'
'First' he said 'I will live with you twenty-four hours a day for ever. You will not be able to say "Ananda, you go somewhere, or you do something." I will follow you like a shadow. Promise?' And Buddha promised. Of course when an elder brother asks such a thing, how can he deny him?
He said 'Okay. What is your second?'
And he said 'Even in the middle of night, if I bring somebody inside, you will have to give an appointment -- you cannot say no to me. I will have the sole right. Anybody, if I feel that he needs you, and needs you immediately... I will have the sole right. I will decide it.'
Buddha said 'Okay. And what is your third?'
And he said 'My third is that whatsoever I ask you will have to answer. You cannot postpone, you cannot say "Later on", or "After some days". You will have to answer it immediately.'
Buddha promised these three things. Ananda became his disciple, but that ego remained: 'I am the elder brother, I am the most close, I am the only one who sleeps in the Buddha's room, I am the only one who can ask any question and Buddha has to answer. That ego remained. Otherwise he became surrendered, but that ego remained.

When the conference of the monks did not allow him in, it was so painful to him, it was so wounding... it hurt, and he cried and wept outside. And then he became aware that because of this small ego, subtle ego, many more came to Buddha and became enlightened and he didn't become. In that awareness that ego melted. And you will be surprised that when Ananda became enlightened, the whole conference inside -- five hundred monks -- immediately felt it. They said 'Open the door. Ananda is no more the same person. Bring him in.'

Jesus was not so fortunate. His disciples were ordinary in a sense. Not a single one was enlightened, so whatsoever they wrote was from the unenlightened standpoint. So the real meanings got lost and unreal meanings got imposed. The miracle of giving eyes to a spiritually blind man became a miracle of giving eyes to a blind man. Healing a person from the illness called 'this world' became an ordinary healing of a person from tuberculosis or something like that. Making a person really alive for the first time -- and he was dead up to now -- became an ordinary miracle of giving life to a dead man.

Mantra, don't be interested wrongly. Your interest is wrong.

Second: HE HAS ALSO SAID THAT OTHERS COULD DO THE SAME. IS THIS POSSIBLE? IF SO, HOW? AND IS IT NECESSARY FOR THE PHYSICAL BODY TO DIE BEFORE ONE LEARNS HOW TO MANIFEST AND DE-MANIFEST AT WILL?

Will is the source of ego. Let it be understood deeply. ALL is possible if the will is dissolved into God's will. ALL IS possible -- with no conditions. But if you want to do it AT WILL, then you will become more and more egoistic. And

that's what happens. People who can do a few things, which are not of any significance, become very egoistic because THEY can do them. All these so-called SIDDHIS and miraculous powers just enhance your ego and ARE AGAINST spiritual growth. Beware of them.

These things can be done! Mind has great powers, but to use the powers of the mind is to prevent yourself from going higher than the mind. You will get stuck there. A few people are stuck in the world -- in the world also there are many powers. A politician has great power, a man who has money has great power. A few people are lost in worldly powers: those powers belong to the body level. Then a few people are lost in mental powers. Then you can have clairaudience, telepathy -- things like that -- mind reading. But you will be lost, you will never move beyond that. Get out of the world, and get out of the mind too!

And whenever you develop something, it becomes difficult to drop it. Yes! When you become spiritual, all powers become available to you: of the body, of the mind. But then who uses them? It is so stupid then to use them. It is so meaningless, it is so childish.

These powers can be developed, these mind powers. And two are the ways: either you develop imagination or you develop will, then you can develop these powers. These are the two ways -- both are dangerous.

If you develop the power of imagination, it is a double-edged sword. For example, that's what has happened to Mantra. She says she was not ill for two years, and she was powerful enough. Then what happened? She came here, and she heard these things. Imagination can work both ways: it can make you healthy, it can make you ill. If your

imagination gets the idea 'I am healthy', then you will feel healthy. If the imagination gets the idea that you are ill, you will become ill. Beware of imagination, it is dangerous because it carries the opposite in it.
Or, there is some possibility to develop will -- that is developing your ego. That is far more dangerous than imagination, because the more the ego becomes crystallised, the less is the possibility to go beyond. You will be confined.

Imagination is like this:
The team that wins the Football League Cup usually has quite a celebration afterwards. The morning after such a night before, one member of the winning team woke to find himself in a hospital bed, heavily bandaged, with one of his team-mates sitting beside him.
'What happened?' he asked groggily.
'Well, it was at the reception last night -- don't you remember?' said his mate. 'After your seventeenth or eighteenth pint, you went over to the window and said you were going to fly round the hotel and land on the roof.'
'Why on earth didn't you try and stop me?' said the man in the bed.
'Last night I thought you could do it!' replied his friend.

He must have taken at least sixteen pints himself.
Imagination can create many things. And you can live in imagination, and in your imagination you will feel that it is happening. And it happens too! If there is no doubt inside you, imagination is a great force. It can create a dream

almost as real as possible. That's what is happening to LSD people.
Karl Marx has said 'Religion is the opiate of the people.' Timothy Leary says 'Opium is the religion of the people.' And I say to you: Religion is religion, opium is opium! Neither religion is opium nor opium is religion.
That's what you are enjoying when you are on an acid trip. Then you are full of imagination -- there is no bondage to your imagination. Then you live in a totally separate reality, the reality that Castaneda talks about; it is out of drugs. And in the East people have done it long. In the Vedas they talk about SOMA -- it was their LSD. And then down the ages in the East, people have tried all kinds of things -- marijuana, opium and others, mushrooms. Now in the West, the idea is-catching hold of people's imagination. Beware of imagination. Imagination cannot help, it can only give you beautiful dreams; but they ARE dreams. When they are there they look very real. When they are gone you are lost into darkness.
You-can create these imaginations without drugs, too. Through certain breathing exercises, you can create them, because breathing can change your inner chemistry. Through certain yoga exercises you can change your inner chemistry. Through fasting you can change your chemistry. But by changing your chemistry you are not changing your soul.
Or you can create great friction. Through friction, ego is created, will is created. You can start fighting with something.
For example, a man decides that he will not sleep for one year. Now there is going to be great friction. Every night he

will have to fight hard. After a few nights, even in the day it will be difficult for him -- a continuous fight will be there. And if he goes on fighting, goes on fighting, it is a friction, a struggle. And if he goes on keeping himself alert, a moment comes when the body surrenders. Then he can be awake and sleep will not come any more. With this he will become very very WILLFUL. Now he can do many things. He can say to somebody 'You will die tomorrow!' And just his assertion will have so much will, it will go like a dagger and will kill the man. Or, he can be helpful also. Somebody is ill, and he can say 'You are cured!' And when he is saying 'You are cured' he is total; there is no doubt in him. Because there is no doubt in him, he creates a pulsation in the other person of trust, of no doubt that he will be cured. This man can be helpful, can be dangerous -- to others. But to himself he is always dangerous. To others it is possible, helpful or dangerous. But to himself he is always dangerous, because now he is caught in a will. The will has become very strong -- now he cannot get out of it, now he cannot surrender it. And now there is much investment in it too. He has worked for it for so long, how can he surrender it? And there is always a possibility when you have power to misuse it.

Power corrupts, not only political power, but the so-called psychic power also corrupts. And absolute power corrupts absolutely.

So this is my suggestion to you: Rather than thinking of resurrection, powers, miracles, will -- think, meditate more about what this life is. Go into it, otherwise you will be moving in a wrong direction. You will be gathering junk and you will be throwing away real diamonds.

Meditate on this small anecdote:.
A young American entered a railway compartment on a British Rail train, to discover that all the seats were occupied, including one on which was seated a small Pekinese dog. To its owner, a middle-aged lady wearing a large flowered hat, he said politely 'Excuse me, Ma'am, but may I sit down?' She said nothing, but merely sniffed and turned over the pages of her Illustrated London News.
Again he said 'Excuse me, Ma'am, but may I have this seat please?' And again she ignored him.
For a third time the young American said 'Ma'am, would you please remove your dog so that I may sit down?'
And for the third time the snooty matron utterly ignored him, so he opened a window, picked up the dog, hurled it out and then sat down on the empty seat.
There was stunned silence, and then an Englishman sitting opposite said 'You know, you Yanks are the strangest people. You drive on the wrong side of the road, you eat with your fork in the wrong hand, and now you have just thrown the wrong bitch out of the window.'
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Chapter #3
Chapter title: To the New as the New
2 November 1977 am in Buddha Hall

MARK 9

33. AND HE CAME TO CAPERNAUM: AND BEING IN THE HOUSE HE ASKED THEM, WHAT WAS IT THAT YE DISPUTED AMONG YOURSELVES BY THE WAY?

34. BUT THEY HELD THEIR PEACE: FOR BY THE WAY THEY HAD DISPUTED AMONG THEMSELVES, WHO SHOULD BE THE GREATEST.

35. AND HE SAT DOWN, AND CALLED THE TWELVE, AND SAITH UNTO THEM, IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL, AND SERVANT OF ALL.

36. AND HE TOOK A CHILD, AND SET HIM IN THE MIDST OF THEM, AND WHEN HE HAD TAKEN HIM IN HIS ARMS, HE SAID UNTO THEM,

37. WHOSOEVER SHALL RECEIVE ONE OF THESE CHILDREN IN MY NAME, RECEIVETH ME: AND WHOSOEVER SHALL RECEIVE ME, RECEIVETH NOT ME, BUT HIM THAT SENT ME.

JOHN 8

52. THEN SAID THE JEWS UNTO HIM,

53. ART THOU GREATER THAN OUR FATHER ABRAHAM, WHICH IS DEAD? AND THE PROPHETS ARE DEAD: WHOM MAKEST THOU THYSELF?

54. JESUS ANSWERED,

56. YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY: AND HE SAW IT, AND WAS GLAD.

57. THEN SAID THE JEWS UNTO HIM, THOU ART NOT YET FIFTY YEARS OLD, AND HAST THOU SEEN ABRAHAM?

58. JESUS SAID UNTO THEM; VERILY, VERILY, I SAY UNTO YOU, BEFORE ABRAHAM WAS, I AM.

The ego is subtle, its ways are subtle, its working is very complex. It is a puzzle, and a puzzle that cannot be solved -- that can only be seen through and through, but cannot be solved. There is no solution for it, because the puzzle is not anything accidental to the ego. Ego itself is the puzzle. If it were accidental, then there would be a way to solve it. Ego itself is the puzzle, it is its nature to be puzzling. So all the efforts that are made to solve it make it more complex, make it more difficult.
If you fight with it, you are fighting with yourself. There can never be any victory, you cannot defeat it by fighting. Because by fighting you will be dividing yourself into two -- the fighter and the fought. And from where will you bring the fought? It will be just ego dividing into two parts, playing the game of fight. Sometimes one part can pretend to win, sometimes the other part can pretend to win, nobody ever wins. The struggle becomes infinite and meanwhile energy is dissipated, meanwhile life is wasted. Remember, you cannot fight the ego.

Can you repress it? People have done that too. It has not helped. If you repress the ego, it goes deeper into your being. Rather than getting rid of it, you become more and more poisoned by it, because what will you do when you repress? You will force it into the unconscious; it will start going underground. But the Unconscious is far more powerful than the conscious. Ego in the conscious has not much power. Once it enters into the unconscious it becomes nine times more powerful than it was before. Rather than getting rid of it, you will be more and more in its control. And one thing more: once the ego has become unconscious, you don't know anything about it. It has gone behind you. Now you cannot even watch it. Now you are completely a victim. Now you cannot protect yourself against it. Now you cannot make any arrangements to save yourself from it. It is there pulling your strings from behind. You will become a puppet, and you will be in the hands of the ego. And you were thinking that you had repressed it. Fight does not help, repression does not help. The the third thing that has been tried down the ages is sublimation. Sublimate it -- let it be identified with higher goals. Then it becomes very decorated, it becomes enthroned. And naturally it again becomes very powerful. Identify it with your church, identify it with your country, identify it with your colour, identify it with ideology -- socialism, communism, fascism, Christianity, Hinduism. Identify it with some high value, some utopian value, or you can even identify it with God. Then it rules supremost. Then it rules in the name of God. God is just an excuse. The real sovereign becomes the ego. And these are the three available ways: either fight or repress or

sublimate. And nothing helps. Nothing can help because by its very nature the ego is such that solutions are not possible.

I have heard...
A mother is standing in a toy shop, and she says 'Isn't this a rather complicated toy for a small child?'
The toy salesman says 'This, Madam, is an educational toy, specially designed to adjust a child to live in the world of today: no matter which way he puts it together, it's always wrong.'

And that's how the ego is. No way will ever bring you out of it. There is no remedy. To see it is to be on the right path. To see the complexity, the riddling nature of the ego, the puzzling nature of the ego, to comprehend it in its totality, is the beginning of wisdom. Otherwise it will come, and it will come in more subtle forms, and you will be deceived far more deeply.
The religious, the so-called religious person is deceived by it, because it comes hiding behind religious curtains. Sometimes it becomes humbleness, sometimes it becomes humility. Sometimes it can even pretend egolessness: it can say 'I am absolutely egoless.' And it is there, and now it has protected itself perfectly. You will not even suspect its existence. Watch the so-called religious people, and you will see a great game of the ego. The ego is there. It has become pious. But when the ego becomes pious it becomes more poisonous. It is pious poison. It corrupts you deeply. The ordinary gross ego is not such a big problem. You can see it, it is there. Even the person who is its victim knows it

is there -- the disease is known. But when it becomes pious, takes religious garb, then even the victim is unaware. He lives in its imprisonment and thinks that he is free.
Start finding a remedy and you will be in more and more trouble. Why? -- because most remedies are imposed. Why most? ALL remedies are imposed. You find them from somewhere outside, you find the clues from somebody else. You see a Buddha. He looks so humble -- he is. His humbleness is there. You see his face, his simplicity, his utter innocence, and a clue is found -- maybe this is the way to get rid of the ego. This is not the way! It is a consequence, something has happened in him which has made him egoless. You cannot copy his behaviour and become egoless. Copying the behaviour will simply make you a carbon copy. The ego will not disappear. You can eat the same food Buddha takes; you can walk the same way Buddha walks; you can imitate him perfectly. You can become very skillful in imitation, and still the ego will be there, because there is no way to see what has happened in Buddha's innermost core. All that you can watch is behaviour,
That's why a certain school of psychologists, the behaviourists, go on saying that there is no soul in man; man is only behaviour. They are following a certain logic. The logic is that only the behaviour can be watched, observed. The soul has never been watched, never has been observed; nobody has seen it! Then how to accept that it exists? Anything that exists must be seen. Only that which is seen exists. Have you ever seen anybody's soul? All that you see is his behaviour, and still you know that your behaviour is not you.

But that is inner, an introspection. Inside you know 'My behaviour is not me' because many times the behaviour is there, and you are totally different from the behaviour. You see a man coming to your house and you smile, and you know that you are not smiling. That smile is false, just polite, just part of etiquette. You have to smile, so you smile -- but deep down there is no smile. Now from the outside you are smiling: that is your behaviour; the behaviourist is finished there. But from the inner you are not smiling at all: that is your soul, that is you, the more real you, not just a show, but authentically you. You go on doing a thousand and one things on the outside, and the inside may be different, may be far more different, may even be the polar opposite to your behaviour.

But this is introspection, it cannot be an objective observation.

You look at the Buddha, you watch his behaviour. From his behaviour you start taking cues. You see Jesus, you watch, you start taking notes in your mind: This is the way to sit, this is the way to stand, this is the way to walk, this is the way to sleep and eat... and these are the things to eat. This is how Jesus prays -- on his knees -- so you kneel down. These are the words that Jesus speaks when he prays. He looks at the sky and says 'Father, ABBA. Thy kingdom come. Thy will be done...' And you say 'So I know prayer.' You can kneel down... Millions of people kneel down every morning, every night all around the globe, and they repeat the same words that Jesus said 'ABBA, give us our daily bread.' And they go on repeating, and nothing happens. Millions of people who pray are simply wasting their time, because it is pretension, it is not prayer. They have learned

a behaviour, but their soul is not in prayer. And the question is not HOW to pray, the question is not WHAT to pray.

Just the other night Gramya was telling me that since she has become a sannyasin, she does not know whom she is praying to, but the prayer is there. Now she was a little puzzled. She asked me '... whether I am praying to God, or I am praying to you, Osho, or to whom? I don't know anything about God now.' And I told her 'This is a far better prayer -- vague, cloudy, but more alive.'

Now the prayer is not addressed to anybody in particular. It is not even addressed to God, so how can it be addressed to the Christian God? It is unaddressed. It is simply an overflow of joy, thankfulness, gratitude -- gratitude to the whole, to the total. It is a kind of thankfulness. Now it will not matter much what words you use, or whether you use words at all. Silence will do, sometimes gibberish will do -- what Christians call 'talking in tongues' -- that will do. That will be far better. Sometimes just enjoying sounds like a small child -- 'ga ga' -- that will do.

The whole question is of the prayerful attitude, the inner quality of prayer, that you are surrendered, that you are no more separate from the whole. Now this remedy cannot be imposed from the outside, otherwise you will be simply doing empty postures, empty gestures -- perfect from the outside and not at all breathing from the inside, not at all vital and alive.

Prayer is a state, not a ritual. Prayer is a state of inner silence, humbleness, love, gratitude, surrender, let-go. It has nothing to do with the outer formulations of it. But all remedies come from the outside. And people go on

changing remedies. One fails, they immediately jump to another; that fails, they go on -- from one guru to another guru, from one remedy to another remedy, from one scripture to another scripture, from one temple to another temple -- they go on and on. And not seeing real fact: that no remedy is possible, that no remedy exists, that to search for the remedy is to search in vain. And why? -- because remedies are imposed from the outside either by somebody else or by yourself. And whatsoever is imposed from the outside is an intrusion, interference on your natural being -- intrusion on your natural self. They are manipulations. That creates three selves where previously there was only one self. Previously there was only one ego. If you use some remedy, there will be three egos. You have multiplied the problem, you have made it more difficult. Now it will be far more impossible for you to get out of it. And if you bring another remedy, you will have nine egos instead of three. Each remedy will bring three egos instead of one. People have used many remedies, and they have become many egos. Mahavir has used the right word for it. He calls man BAHUCHITTAVAN -- polypsychic; man is not one mind but many minds. And that is the research of the modern psychiatrist, psychoanalyst, psychologist, too. Man is polypsychic. It is not one ego that you are carrying inside, you are carrying many egos. Egos upon egos -- they are standing in a queue, they are surrounding you from every side, they are like a crowd. You are lost in the crowd, you don't know who you are, because there are so many pretenders around you who say 'This is you. I am you. Where are you looking? I am your self.' Every desire, every

fragment of your mind claims to be the master, and that's how your slavery is created.

Each remedy brings three egos into your being instead of one. How does it happen? In accepting a remedy you become the one who you are plus the one who is helping you become other than the one who you are, plus the one who you hope to become. The one that you were, now the goal that you-want to become egoless, and the remedy, the help that you are using to try and pull yourself towards the goal: you are divided in three. And this division is not going to help, it will confuse you, it will make you more and more dull, insensitive, insane, neurotic, schizophrenic. The remedy proves far more dangerous than the disease itself.

So the first thing to be understood: the ego is the basic problem that anybody who is searching for his real self has to face. Now it cannot be countered by anything outside. No remedy is going to help, no medicine is going to help, no method is going to help. Then isn't there any way to get out of it?

There is a way, but it cannot be imposed from the outside. And the way is not like a remedy, the way is clarity, transparency, to look through and through, to watch how the ego functions, to see its subtle games. You throw it out from the front door and it has come back from the back door. You throw it from one side, it starts imposing itself from another side. You think you have got rid of it, suddenly you find it is there sitting inside. So without any condemnation, the ego has to be looked into through and through, with no idea that you want to drop it. That conclusion will be a hindrance. That conclusion means you

have decided before you have looked into it. So go into the ego with no conclusion, with no idea of what you want to do: with just one idea -- that you would like to understand this mystery of the ego, what it is. All the religions say it is the hindrance, all the great Masters say it has to be got rid of, all the mystics say nothing is barring your path except your ego. But you don't know what this ego is.

So, first thing: go innocently into it. Just watch its ways; its ways are very mechanical. The first thing that you will come across is its mechanicalness. The ego is not an organic whole, it is mechanical because it consists of the dead past. Your ego consists of your past. And if sometimes your ego thinks of the future, that too is nothing but the projection of the past and from the past -- maybe a little modified, sophisticated, decorated, but it is the same thing. You desire the same pleasures that you have had in the past. Of course you hope to make them a little better. Your past goes on projecting itself into the future, and the past is dead, the past is just memory -- and that's all that ego consists of.

So the first experience, if you go into the ego without ally conclusion, will be this: you will be able to see that it is mechanical. And you are an organic unity! You are an alive phenomenon and ego is dead, and the dead is ruling the alive. That's why people look so heavy, dragging. Their life seems to be nothing but a long story of boredom, monotony. It is not the quality of life -- boredom is not the quality of life -- boredom is there because life is too burdened by death, life is too burdened by the dead. And the grave goes on becoming bigger and bigger, and life is encroached from every side.

The first experience, and a great revealing experience it is, is to see that ego is your past, it is not your present. Ego is never found in the present. If you go into it you will be surprised. Right at this moment, if you go into yourself, you will not find any ego. And if you do find, they will just be fragments from the past floating in the present consciousness. The present consciousness is always egoless, and THAT IS your reality. But the pact consciousness, which is not consciousness at all but memory, is dead -- and that's what your ego consists of. Your nation, your family, your education, your experiences, your certificates -- all that is no more there. It has gone down the drain, it exists not, but it goes on influencing your mind. It can destroy your whole life.
I have heard a future story:

Male Robot: 'Hello I64259.'
Female Robot: 'You can call me I64 if you like. I'm sorry I'm a bit late but I was screwing on a new face.'
Male Robot: 'That's A OK, I was a bit late too. I blew a sprocket.'
Female Robot: 'How nasty!'
Male Robot: 'Might have been worse... I thought my big end had gone. My own fault, though. I went out last night and got oiled.'
Female Robot: 'Still you'd better go down to the garage for a check-up. You might have a dirty sparking plug. I've some trouble too... My employers programmed me to do the wages but I gave out the horse racing results... I've got a new operator now.'
Male Robot: 'Was the other one sacked?'

Female Robot: 'No, retired on his winnings. Hope it doesn't happen again.'
Male Robot: 'I expect one of your woggles worked loose. And talking about woggles, what's this about your sister?'
Female Robot: 'We don't talk about her. She's eloped with a petrol pump.'
Male Robot: 'That's the spirit. Not as bad as my brother, though. He fell in love with a robot with three eyes. We didn't have the heart to tell him it was a traffic light. Eventually she blew a fuse, and he did not know whether to stop or to go. Actually now we're alone, I've got a present for you.'
Female Robot: 'It's wonderful; what is it?'
Male Robot: 'I bought it at the geiger counter.'
Female Robot: 'But what is it?'
Male Robot: 'A geiger counter. It comes in useful if you go geiger hunting. They say it's made especially for girls. It's a girl geiger!'
Female Robot: 'Qh you're so wonderful, so magnetic.'
Male Robot: 'You're only saying that because you're attracted to me! Let's run away and get married.'
Female Robot: 'But I've had my heart broken before. Look, you can see where it's been soldered.'
Male Robot: 'But this time it will be different.'
Female Robot: 'How do you know?'
Male Robot: 'I can feel it in my transistors.'
So they were joined together in welded bliss and lived mechanically ever after.

This is a future story, but the past also and the present too. This is your story. This is the story of the ego, the

mechanical robot-like thing that has overpowered you. You are not alive, or only so-so alive in a lukewarm way, because the ego does not allow you to be alive. It goes on pulling you towards the past.

And remember, the past is growing bigger every day, because every moment that passes becomes the past. So the ego goes on becoming bigger and bigger and bigger. The child has a smaller ego, the old man has a bigger ego, and that's the difference between a child and an old man. The child is closer to God, the old man is far away. And if he wants to be closer to God, the old man will have to become a child again.

Why does Jesus say again and again 'Unless you are like a child, you will not enter into my kingdom of God.' Why? He is saying that unless you become alive again like a child, which has no past... A 'child' means one who has no past: an 'old man' means one who has nothing but the past. The more you Oh old, the more the past goes on becoming bigger and bigger and the future starts disappearing. The child has future, the old man has past; the child thinks of the future, the old man simply remembers his past, goes into the nostalgia of the past. He always remembers how things were in 'the good old days' and always goes on fantasising that his past was tremendously beautiful. It is more or less imagination, consolation.

As you become older you will be getting more and more burdened by the past and then, even before death happens, you are dead. Those who know say people die nearabout thirty, then they are buried nearabout seventy. For forty years they live a dead life. The hippies are right when they say 'Don't trust a man above thirty.' There is some truth in

it, because the man who is above thirty is less and less alive. His investment is more in the dead past. He is no more a rebel, he is no more free, he is no more responding to the present. His spontaneity has gone; everything has become fixed. He has become very knowledgeable. He goes on repeating his knowledge, and he goes on behaving in the past old ways which are not in context at all, which are not relevant. But he goes on. And nothing works in his life, because nothing can work.

Each moment life is new and you have to respond from your inner newness, you have to be available TO the new AS the new. And you have to respond, not out of your knowledge, but out of your present awareness. Only then life works, otherwise life stops working. If your life is not working, remember, it is the ego that is hindering, the mechanical has encroached upon the organic. To be free from the mechanical is to be in God, because it is to be in the organic unity of existence.

What has to be done? You have to watch, you have to learn the ways of the ego. Walking on the road, watch how the ego comes in. Somebody insults you, watch -- don't miss that opportunity -- how the ego raises its head, how the ego swells up suddenly. Somebody praises you, see how you become like a balloon and you go on becoming bigger and bigger and bigger. Just go on watching, in different situations, in different moments, what happens to your ego. And there is no hurry to conclude. It is a complicated matter, it is one of the greatest problems -- the greatest in fact, because if it is solved, God is available immediately. That very moment you are in God and God is in you.

So it is a serious problem, and you cannot be in a hurry. You have to go very slowly, very carefully, so that nothing is missed. Just for a few months watch your ego, and you will be surprised. You will be surprised that the ego can control you only if you are not aware of it. The moment you become aware of a certain functioning of the ego, that function disappears. Just by sheer awareness that functioning disappears. Wherever you put your light of consciousness, ego disappears. Then you have got the real key. Now go on bringing more and more light to your ego-functioning, and one day you will see it has disappeared from everywhere. You have not repressed it, so it cannot bubble up again. You have not been fighting with it, not at all, so you are not giving any energy to it. In fight you give energy. You have not been sublimating it; you were not making a divine ego. You have not done anything with it, you were simply watching. Watching is not a doing. And the miracle is that by non-doing, the ego disappears.
In fact, to say it disappears is not right. I have to use language, so many times I have to use incorrect expressions because they are prevalent and there is no other language. When I say it 'disappears', I mean it is not found. It was never there, it was invented. It was just our ignorance, it was just our unawareness that had allowed it to exist.

Now the sutras:

AND HE CAME TO CAPERNAUM: AND BEING IN THE HOUSE HE ASKED THEM, WHAT WAS IT THAT YE DISPUTED AMONG YOURSELVES BY THE WAY?

And this is an ugly story -- an ugly story about Jesus' disciples, or maybe the story of all kinds of disciples that have existed in the world.

The disciples of Jesus were continuously arguing about who was the greatest amongst them, who was the topmost, who was closest to Jesus. Not only that, but when Jesus would die and go to his Father who is in heaven...'When we die, who will be there with Jesus... the closest? Of course, he will be standing at the right side of God, he will be the right hand of God. Who will be at the right hand of Jesus? Who amongst us?'

Those twelve were continuously arguing.

This is a subtle ego game. Even when you are around a man like Jesus, you go on thinking about your ego. How are you going to meet this man Jesus? It is impossible. Your ego will function like an iron curtain.

These disciples are not enjoying the presence of Jesus. Their whole worry is who is the topmost of them all. The same old ambitious mind, the same old games of the ego, the same old politics. Nothing has changed it seems. They are the same people. If they were in politics they would have been thinking 'Who is going to become the president of the country?' It is the same old game. Now they are thinking 'Who is to become the first? Who is the closest to Jesus? Who is his chief disciple?' The same ambition, the same cut-throat competition, the same fight, the same violence -- of course, now in the name of religion, in the name of disciple-hood, in the name of spirituality. But nothing has changed: ego has entered from the back door.

And Jesus has said many times to them... but they won't listen. Even on the last night when Jesus is taking leave forever, this is the last time that they will see him. Tomorrow morning he will be crucified. The last supper... but still they are arguing. They are going to lose Jesus forever. They may not be able to find such a man again for millions of lives, but they are not worried about that. They are not worried about Jesus' death; they are worried about their positions in heaven. 'Jesus is leaving, now what about us? What will be our position?' The last thing they ask Jesus is this! That's why I say it is an ugly story.
But ego is ugly: it is a monster. And if you are under its impact, you become ugly, you become a monster.

I have heard...
One day a man dashed into the Space Police Station, threw himself onto the counter and gasped 'Officer! Officer! We've just been attacked by a creature from outer space!'
Officer: 'Now, sir. Can you describe what happened?'
Man: 'Well, it was like this, Officer. I was out for a walk on the common with my mother-in-law when he... it... the creature suddenly appeared in front of us and made a grab for my mother-in-law.'
Officer: 'Could I have a description, sir?'
Man: 'Well, er... that is... green, glaring eyes, two big yellow-fang teeth, hair like knotted barbed wire... and an ambling, fat, ugly, sloth-like body...'
Officer: 'How terrible!'
Man: 'Yes, and wait until I tell you about the monster!'

Just now he was telling about his mother-in-law.

That monster of the ego is making you ugly. That monster of the ego is possessing you from everywhere. Your life is not beautiful because of it. And it goes on and on in new ways, in new shapes, in new sizes. Remember, the ego comes in all shapes and all sizes -- to everybody's requirement. Whatsoever fits you, the ego is ready to fit with you. It is very very adjusting. If you become religious, it becomes religious and adjusts with you. If y ou become humble, it becomes humble and adjusts with you. If you become a disciple, it becomes a disciple and adjusts with you; it is very cooperative. It never creates any difficulty for you in that way. Wherever you go it simply follows you. It does not create any sound, it is very silent -- not even the footsteps are heard. It goes on working very silently, but goes on poisoning you.
Now think of these disciples...

AND HE CAME TO CAPERNAUM: AND BEING IN THE HOUSE HE ASKED THEM...

On the road he must have thought 'It is not right to ask my disciples in front of other people; it looks so ugly. My disciples... and thinking about who is the greatest, and who is the topmost and who is the real disciple and the chief disciple..."Who is next to Jesus?"' And remember, the person, who wants to be next to Jesus, if he is made next to Jesus, will try to become even more important than Jesus. That's what really happened.
Judas was the most knowledgeable disciple. Judas was the only sophisticated and educated disciple of Jesus. All the others were very common and ordinary men. Only Judas

was of any worth. Naturally, many times in life he tried to CORRECT Jesus. Many times he argued with Jesus, many times he advised Jesus 'Do this, don't do that.' He was deep down, the competitor.

And this has happened always. One of Buddha's brothers was initiated by Buddha. Devadatta was his name; he is the Judas of Buddha's story. He was very educated -- as educated as Buddha. He came from the same family -- royal blood, great heritage, noble family. He was as educated as Buddha and as much cultured, sophisticated, philosophical -- maybe even more than Buddha. Now it was very difficult for him to think of himself as second to Buddha. He created the rift. He started making his own group, he started initiating people himself; he betrayed. He tried to kill Buddha so that he could dominate the Buddha community -- the disciples of Buddha; he wanted to become the leader. Buddha was poisoned once by him. Once a rock was thrown from the mountain underneath which Buddha was meditating -- just by inches he was saved. Then a mad elephant was brought to Buddha and left alone with Buddha. The elephant was so mad, he had killed many people. But even elephants are more loving, more compassionate than Devadattas and Judases. The elephant looked at this silent man; something happened in him. He bowed down and touched the feet of Buddha. Even the mad elephant was not as mad as the ego is mad.

Judas was always feeling that he could be the leader, and be the leader in a far better way -- he 'knows better than Jesus'. Maybe that rivalry, that ego conflict created the desire in his mind to destroy Jesus. Once Jesus was removed, he would be the topmost man.

But the others are also not very different. Of course, they don't say 'We are bigger than Jesus', but they certainly want him to say and let it be decided before Jesus leaves who is the greatest among them.

This is our whole life's struggle: Who is the greatest? And we waste our life in this struggle. This is politics, this is not religion. Wherever ego is, there is politics. Once the ego goes, then there is no politics, then you don't compare yourself with anybody, because each individual is incomparable. Each individual is unique, so unique that comparison is not possible. You don't put yourself higher and you don't put yourself lower: you are simply different. There is no question of putting yourself higher or lower. You are you and somebody else is somebody else; there is no question of comparison. Remember, when ego disappears, comparison disappears. And when comparison disappears, competitiveness disappears, and there arises great peace.

What is your anxiety? What is it that creates anguish, competition, comparison, conflict in you? -- the effort to be the greatest, to be the first. And everybody is trying to be the first, hence the war-like quality that surrounds society. EVERYBODY is your enemy! Even those who are your friends are your enemies, because they are also fighting for the first place as you are fighting. How can you be friendly? With the ego there is no possibility of friendship. Then friendship is just a mask. The real nature of life is that of the jungle: the big fish goes on eating the small fish. Even if you pretend to be friendly, that is just show, strategy, diplomacy. Nobody can be a friend here unless the ego disappears. Once the ego disappears the whole life has

a quality of friendship, of love. Then you are friendly, simply friendly -- and to everybody, because there is no problem. You are not trying to be the first, so you are not more a competitor. this is real dropping out.
You can drop out from the school, from the college, from the university. That is not going to help. In your hippie community you will try to be the first -- to be the hippiest amongst the hippies. But then it is the same, it makes no difference. You have created another society, and you have started playing the same games again: the same comparison, the same competition.
Just see... Jesus' disciples -- they were so fortunate to be allowed to live with Jesus so closely, but yet the old mind continued. That's why I say ego is very subtle.

AND HE CAME TO CAPERNAUM: AND BEING IN THE HOUSE HE ASKED THEM...

It would have looked ugly for him to mention the subject that they were discussing on the way. They must have discussed it the whole way. That was their basic problem: they were not interested in the kingdom of God, they were not interested in meditation, they were not interested in prayer, they were not interested in Christ and Christ-consciousness; their whole interest was 'Who am I? Where do I stand? Am I the first or not?'

WHAT WAS IT...

Jesus asks

... THAT YE DISPUTED AMONG YOURSELVES BY THE WAY?

He must have asked this many times. This story is a condensed story, representative of many stories. It must have been a daily thing. It was so with Buddha, it was so with Mahavir.
Mahavir's chief disciple betrayed him. First he tried to become the chief -- his name was Gosala. Once he started feeling that he was the chief, then the problem was how to topple Mahavir. This is how the ego goes. Then he went against Mahavir. The ego is dangerous. To be against a man like Mahavir seems inconceivable. If you cannot even be with a man like Mahavir, Buddha, Jesus, then you cannot be anywhere. Then you cannot ever be in love.

WHAT WAS IT THAT YE DISPUTED AMONG YOURSELVES BY THE WAY?

Jesus asked

BUT THEY HELD THEIR PEACE...

They remained silent. Not that they were silent -- how can the egoistic mind be silent? They were full of turmoil; there was no peace in their mind -- their mind was in pieces, there was no peace. They were not together at all. But why did they keep silent? Because it has happened many times before too, and each time they are caught Jesus says something which hurts. But again and again they fall back into the trap: the ego comes back in subtle ways.

It is so subtle that you may not even be aware that it comes. You have to be very very careful, then only will you know, because it comes like a whisper, it does not shout. It raises its head so silently that nothing stirs. Once it has taken possession of you, then it is very difficult.
Those disciples must have felt embarrassed again and again. But again and again they would forget Jesus. Jesus was walking with them on the road... Maybe he was a little ahead and they were following at the back, or maybe they were a little ahead and he was following -- but there must have been a little gap, and that gap helped them to discuss their basic problem again: 'Who is the greatest?' Jesus must have seen it, must have seen it on their faces. And when they kept silent, when they remained quiet, Jesus spoke.

... FOR BY THE WAY THEY HAD DISPUTED AMONG THEMSELVES,
WHO SHOULD BE THE GREATEST.

Jesus knew what they were discussing. It was not necessary for Jesus to listen to what they were discussing, he knew it. That was their basic problem continuously. And as the days were coming closer to Jesus' death, they were becoming more and more agitated: 'Who will be the head when Jesus is gone?' As if deep down they wanted Jesus to go so that somebody among them could be the head.
The mind is very cunning, the mind is very violent.

BUT THEY HELD THEIR PEACE FOR BY THE WAY THEY HAD DISPUTED AMONG THEMSELVES, WHO SHOULD BE THE GREATEST.

AND HE SAT DOWN, AND CALLED THE TWELVE, AND SAITH UNTO THEM, IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL, AND SERVANT OF ALL.

This he was saying again and again -- but who listens? This he was repeating every day, but people are deaf. And they have seen this man Jesus who has become the first because he has become the last. He has come to the top because he has become capable of remaining the last.

He was saying again and again 'The first will be the last in my kingdom of God, and the last shall be the first.'

But mind has its own calculations. Sometimes the mind says 'Okay. If the first should be the last in your kingdom of God, and the last shall be the first then I will try to be the last sol can be the first.' But this is the same game. You have missed the point. Logically you have understood, but spiritually you have missed. Now, a person can even TRY to be the last, can make all kinds of endeavours to be the last, can torture himself to be the last IN ORDER to be the first. Then he is not the last, because it is the same desire and the same ambition .

When Jesus says 'Those who are the last shall be the first' he is not giving you a strategy, he is not giving you a technique how to be the first; he is simply stating a fact! This has to be understood.

Sometimes people come to me and they want to go into meditation, they REALLY want to go into meditation. But they have motives. They say 'If we go into meditation, shall we see God?' I say to them that if they have a motivation

like that, meditation will not happen, because a motivated mind can never be meditative. Motivation is desire, desire is disturbance. How can you meditate with disturbance? Meditation is possible only when you are unmotivated: you don't have any desire. When there is no desire, there is meditation. Meditation is a state of desirelessness.

They understand logically, and they say 'Okay. So we will drop the motive. Now if we drop the motive will it be possible for us to see God?' They are ready to drop the motive but the motive is still there. It has slipped deep down the unconscious. They say 'Okay, if you say so, if this is the condition to be fulfilled, we will fulfil it. But are you certain that then we will see God?' So where has the motive gone? It is still there; it has gone underground.

Jesus was saying again and again 'Those who are the last will be the first.' This is simply a statement, a simple statement. It is not a question of cause and effect. He is not saying that if you want to be the first be the last. He is saying 'If you are the last you will be the first.' And there is a great difference between these two. Linguistically, not much; logically, not much. You will say 'What is the difference whether you say it this way or that?' But existentially there is such a big difference.

Be the last. Enjoy being the last and not because by being the last you will be the first. By being last with such joy, you are already the first! Now where else can you be? What higher state can you be in? Standing last, enjoying it... because to stand last is a very very beautiful space, because nobody competes for it, nobody comes to struggle with you. You are the last already.

Lao Tzu used to say 'I am the last, that's why I am the most peaceful, because nobody comes to fight with me.' Who is ready to fight with the last? Everybody has compassion for the last; everybody feels 'Poor man.' And who is ambitious to be the last? Nobody comes and throws him off his place. If you are the last you are left alone, then you are never disturbed by anybody, then you can simply be yourself. And when you are ready to be the last, you can be in the present -- never otherwise. If you want to be the first you will have to remain in the future, because you will have to think 'How to be the first? How to drag people who are already there out of their places so I can make some place for myself? How to fight? How to manage? What to do? What not to do?' You will be in the future. To try to be the first is to be in the future: if you want to be the first you will have to project, worry about the future. And from where will you get your ideas? -- from the past. So you will remain in the past and in the future, and you will go on missing the present.

And the present is the only thing that really is. Now is the only real time.

A man who is ready to stand last -- not as a strategy to go first, but just as an understanding that it is foolish and stupid to compete... What is the point of it all? Why not enjoy life? You can only do one thing: either you can compete or you can celebrate. If you compete you cannot celebrate, IF YOU celebrate you cannot compete; it is the same energy. Either you can enjoy or you can fight. Either you can love or you can struggle; both together are not possible.

So the person who stands last -- not as a desire to be first, but as an understanding that to be first is just the stupidity of the mind, the mediocre mind, the foolish mind. Seeing the foolishness of it, seeing the uselessness of it, seeing the people who are standing first and looking like hell -- in that very understanding one has become the first. Can you see it? Do you understand it?
In understanding that, one has become the first. This is the meaning of Jesus.

AND HE SAT DOWN, AND CALLED THE TWELVE, AND SAITH UNTO THEM, IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL...

Now, the language creates trouble. You can misinterpret Jesus' language.

IF ANY MAN DESIRE TO BE FIRST...

he says

... THE SAME SHALL BE LAST OF ALL...

then he has to become the last.

But the language can be dangerous. He uses the word 'desire' -- IF ANY MAN DESIRE TO BE FIRST... And all those twelve are desiring to be the first. They can again get a clue from it. They can say 'Okay, sol will be the last because I want to be the first. Jesus says "one who wants to be the first" so this is the way to be the first. I will do all

that I can do... I will do all that I can do to be the first, even if it is needed to stand last, I will stand I will suffer that But I have to be the first ' Then the message is missed.
To be the last means: no desire for being first. That is the meaning. To be the last means: all comparison has been dropped, all competition has been dropped, all aggression, arrogance has been dropped. One starts enjoying this moment -- the peace, the bliss of it, the benediction of it. One is in sheer delight because one can breathe, because one can see the flowers, because one can watch the birds, one can listen to the song of the birds or the rain falling on the roof, or the smell of the wet earth -- small things.
Jesus says 'Look at the lilies in the field. They toil not, they think not of the morrow -- and how beautiful, how incredibly beautiful they are. Even Solomon was not so beautiful attired in all his precious dresses, sitting on his golden throne studded with diamonds. And these poor lily flowers -- just standing alone in the field... Look how beautiful they are: how silent, how blissful, how meditative, how prayerful.'
What is the beauty of the flowers? -- they are non-competitive.What is the beauty of the stars? -- they are non-competitive.What is the beauty of existence? -- it is not competing. It is not going anywhere, it is not trying to be something that it is not.

That is where man has gone wrong, has gone insane. To exist with the ego is to exist in a kind of neurosis. It is a state of madness. It is the original fall. To be in the ego is to be a sinner. Not to be in the ego is to become a saint.

But remember again, I am not saying become a saint. Otherwise ego comes back and says 'Look, I am such a great saint. Look! I don't think of the morrow. Look! I am no more worried about any competition.' Then the ego has arisen again. Then there can be a competition! If somebody else is trying to be the last you will fight with him 'What are you doing? I am the last! You cannot be the last. You can be second to me but you cannot go ahead of me.'

I have heard...
A great king was praying in a synagogue early in the morning. The rabbi was there to accompany the king. It was dark, and a beggar had also entered.
The king prayed, and said 'God, I am nobody. I am just a nothingness.'
And the rabbi also prayed. And he also said 'God I am nobody. I am just a nothingness.'
And then they heard the beggar who was just standing there. And he also prayed and he said 'God, I am nobody. I am just a nothingness.'
And the king said to the rabbi 'Look who is trying to be nobody! Look who is pretending to be a nothingness! -- a beggar? How dare you... before a king? When I am saying I am nothing, a nobody -- and a beggar dares to pretend that he is also nothing, a nobody? This is offensive.'

This can happen, then you can start fighting about who is the last. And it is the same game, only the names have changed. Be very careful when you listen to a Buddha or Jesus; be very careful because they have to use your language.

It is a necessary evil. But try to be very careful so that you don't misunderstand them.

Jesus says

IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL, AND SERVANT OF ALL.

And Christians missed it: they started becoming servants of all. 'Service' became the key word, and the Christian missionary has become a servant. He runs the hospital, the school, the orphanage; he goes on serving people. But look into his eyes, look, and there on his nose is sitting the ego. 'I am the servant of the people. Nobody is serving the people as I am serving.'

A story I have heard... a very beautiful story...
In China, in some village, there was a great fair. And a man fell into a well, because there was no protective wall surrounding the well. So he shouted from the well 'Save me!'
And there came a Buddhist monk. He looked down, and the man was crying -- he said 'What are you looking at? DO something! I am dying.'
And the Buddhist monk said 'Listen to me. Buddha has said "Birth is suffering, life is suffering, death is suffering. All is suffering." So what is the difference whether you are suffering in a well or somewhere else? Accept it. Buddha has said "TATATHA -- accept. In acceptance there is deliverance." '

But the man prayed, and he said 'I will listen to your sermon, but first please take me out, then you can bore me as much as you want! But this is no moment right now -- I am not in a state to listen to your great philosophy.'

But the Buddhist monk said 'Buddha has said "Don't interfere in anybody's life." I cannot interfere. You must be suffering because of your past KARMAS. It is not a question of there being no wall and that's why you have fallen in -- because there are so many people and nobody else has fallen in. It is because of your past KARMAS! You must have thrown somebody in a well in some life. You are suffering for that, and I don't want to interfere, because if I take you out you will have to fall in again somewhere, some time. Buddha has said "Never interfere in anybody's life."'

And he went on his way perfectly calm and quiet. He thinks he has understood Buddha's message. And he is quoting rightly. All the words are Buddha's; this also can be the interpretation. And it is not just a story.

In India there is a Jain sect -- TERAPUNT. They say: If you find somebody dying by the side of the road, thirsty, go on your way, don't interfere. Even if he is dying of thirst and you have a thermos flask and you can give him a little water, don't give it, because he is suffering from his past KARMAS. Let him finish it, let him go through it; otherwise he will have to go into it again. And you will be responsible then: you will be prolonging his suffering. Look at the logic: You will be prolonging his suffering. This time maybe two hours more and he would have been finished with the KARMA. YOU give him water. Now those two hours have remained; he will have to account for

them. On some other day, in some other life maybe again he will have to fall by the side of the road, thirsty. You have disturbed his life pattern, and not only that, because you have disturbed his life pattern, you have accumulated a wrong karma for yourself; you will have to suffer. So you have not helped.

That's why you will not find a Jain monk running a hospital or a school, no. That is impossible. 'People are suffering from diseases because of their past KARMAS. They have to suffer. Help them to accept.' The Jain monk will say 'Please be silent and meditate.' And he has the thermos and he can give the water, but he will not give it.

So this is not just a story. It has happened in the East.

And then comes another man: a Confucian monk. And he looks into the well, and the man says 'Take me out! Take me out, sir, otherwise I will not survive. A few minutes more and I will be gone!' And he is shivering and he is cold.

And the Confucian says 'Don't be worried.We will create a revolution in the world.We will not leave a single stone unturned.We will force the government to make protective walls around every well!'

He says 'But what is the point of that? That will take years and I will die!'

And the Confucian says 'You are not the question... the society! Individuals come and go, society remains. Social reform is needed! Every well should have a wall!'

This is what the communist says. He says 'If you are dying, there is nothing to be worried about. If you are poor, there is nothing to be worried about. Wait. When the revolution comes and communism comes, everything will be okay.'

You will say 'I will die' -- that is not the point. You are not the question, the question is of society. The society has to be changed first. Only when the society is changed, the economic structure is changed, the state, the law is changed, then only will people be happy. Nothing can be done about you.

And the Confucian goes, stands on a high stage, and gathers people around him and says to them 'A revolution is needed! Every well should have a wall!' And the man is dying...

Then there comes a Christian missionary, as if he was in search of somebody who has fallen into the well. He looks and says 'My God! Good! I was in search... I wanted to serve somebody. You did well!' He pulls a rope from his back. He is carrying it ready-made -- he is in search, because it is through service... Jesus has said that you have to be the servant of all. He throws the rope in, takes the man out.

The man is very happy. The man touches his feet, and he says 'You are the real religious person. The Buddhist monk came and he started preaching, and the Confucian came and he has gone... And look! there he has gathered a big crowd and he is teaching people about reform and how society has to be changed and the law. You are the only religious person. If you had not come I would have died. But tell me one thing: why were you carrying the rope? That is strange.'

And the Christian missionary is very happy because he has done a good work. He says 'I always carry a rope. I carry many things, because I am always ready. I am a servant.'

And the man says 'How should I thank you? I would like to do something for you -- you have saved me.'
And the Christian says 'You do only one thing. Teach your children also to go on falling into wells, because that is the only way to go to God. If people stop falling into wells, if this Confucian fool succeeds, then there will be no opportunity to serve. If this Buddhist monk succeeds in teaching people to accept everything, then there will be no need to serve them. They will not accept service. So just do one thing: go on falling into wells. Teach your children too.'

You will be surprised. You will think that this seems to be a little far-fetched. No, it is not.
In India, there is a Hindu MAHATMA -- Karaptraji Maharaj. He has written a book against communism. And the basic, the most fundamental question he has raised is: If there is nobody poor then religion will disappear. The poor are needed because only if the poor are there can you donate and open hospitals and DHARMASHALAS and things like that. If ALL poor people disappear, if communism succeeds, then what will happen to religion? Because Hinduism says to donate is the greatest of religions, to share your riches is the greatest thing. But if everybody is rich, then nobody would like to share your riches; and you won't have riches to share if everybody is equal. If the society becomes communist, then religion will disappear. And this man thinks that he is a religious man. It is not far-fetched; that's how people have understood things. He quotes the Vedas and the Gita and the Upanishads where to serve the poor is praised because 'that

is the only way': If you serve the poor, you serve God. But if there is nobody poor, then how will you serve the poor and how will you serve God? Then the bridge will be broken. So the logical conclusion is: Keep poverty, keep people starving. They are needed, otherwise what will MAHATMAS do? They won't have anything to do.
Down the ages, words of Buddha, Jesus, Mahavir have been misunderstood, because they have to use your language. And when they use your language it is always inadequate -- and they have no other language. And even if they have another language, they cannot speak it to you because you won't understand.

Jesus says

IF ANY MAN DESIRE TO BE FIRST, THE SAME SHALL BE LAST OF ALL, AND SERVANT OF ALL.

He is simply stating a fact: that the man who has understood the ugliness of the ego, the ugliness, violence, poisonousness of ambition -- in that very understanding will not compete, will be happy wherever he is. And in that happiness he will see that God is everywhere. And in that very experience that God is everywhere, he will become a servant.
Not that he will have to practise, not that he will have to search where to go and how to serve.Wherever he is, all is God, and the part is the servant of the whole. There is no deliberate effort to serve. Service comes when you are silent. Service flows from your being when you are happy,

when you are so full of energy that wherever need arises, you serve.
A dog is dying and you serve. A tree is drying out and nobody has given it water, and you give water. And you don't go on pretending and posing that you have served. You don't go on shouting to everybody 'Look how great a servant I am! I have helped this tree to become green again.' That is not the point. In helping the tree to be green, you have made your life green. It is already the reward, there is no other reward. In helping the dying dog you have helped yourself -- because it is all one.
When you hit somebody, you are hitting yourself. When you kill somebody you are killing yourself -- because we are all one. And when you serve you serve yourself, so there is no need to brag about it. You don't become a great missionary, a great servant of the people, and things like that. You don't become anybody, it all comes naturally. When a person is happy his compassion is natural, out of happiness he is compassionate.

AND HE TOOK A CHILD, AND SET HIM IN THE MIDST OF THEM: AND WHEN HE HAD TAKEN HIM IN HIS ARMS, HE SAID UNTO THEM,

WHOSOEVER SHALL RECEIVE ONE OF SUCH CHILDREN IN MY NAME, RECEIVETH ME: AND WHOSOEVER SHALL RECEIVE ME, RECEIVETH NOT ME, BUT HIM THAT SENT ME.

And then Jesus takes hold of a small child. A child is a symbol of helplessness and of innocence.

And he says

WHOSOEVER SHALL RECEIVE ONE OF THESE CHILDREN IN MY NAME...

Wherever you find somebody helpless, help. And wherever you find something innocent, embrace it, love it.

WHOSOEVER SHALL RECEIVE ONE OF THESE CHILDREN IN MY NAME, RECEIVETH ME...

Jesus says 'He has received me, he has opened his heart to me.' In love you become close to Christ. Jesus is saying 'Not through competition, not by being the first, but in receiving, helping innocence, in receiving life energies that surround you, and in pouring yourself wherever the need arises, you come close to me.'

... AND WHOSOEVER SHALL RECEIVE ME, RECEIVETH NOT ME, BUT HIM THAT SENT ME.

And Jesus said 'You don't know about God, you have known me. And you don't know this child, that the innocence of this child is my innocence. In his innocence my innocence is hidden. And if you go into my innocence, you will find in my innocence God's innocence is hidden.' Look into a flower, penetrate deep into the heart of the flower and you will touch Christ. And when Christ is touched, go a little deeper still, and you will touch God.

'You can touch God in every leaf and in every drop of water and in every pebble, in every stone -- God is everywhere. Just a penetration... And it is not a question of being first, it is a question of being last, it is a question of being egoless. Only then can you respect a child; otherwise you will respect a king, not a child. You will respect a rich man, not a helpless child. Have you ever respected a child? If you have not respected a child, you don't know how to respect Christ. You will say 'For what?'

We respect people because they have some capacity. He is a great painter, you respect him. He is Picasso, you respect him. Why, because he is world famous? Because he has a very famous ego? Because he is somebody and you would like to be associated with Picasso? This man is a great musician, this man is a great poet, this man is a great philosopher; this man is a great man of God -- a Christ, a Buddha. You would like to respect them, because you would like to come closer. By coming closer you will feel satisfied in your ego, you are so close to Christ, you stand by his side.

This is not real respect. A real respect is not for fame, for name; a real respect is a totally different thing. You respect a flower because God is there fully alive. You respect a bird because God is on the wing. You respect a child because in those eyes is innocence, those eyes are exactly like Christ's. You respect animals, trees, stones, because God is hidden everywhere; his signature is everywhere.

THEN SAID THE JEWS UNTO HIM, ART THOU GREATER THAN OUR FATHER ABRAHAM, WHICH

IS DEAD? AND THE PROPHETS ARE DEAD: WHOM MAKEST THOU THYSELF?

Listening to such words as 'If you love a child, respect a child, you have loved me and respected me. And if you have loved me and respected me, you have loved God', the Jews that were standing there must have felt offended. So what is this man claiming? Is he claiming that he is God? Who is this man... the son of the carpenter Joseph or the son of Mary? And one is not even certain whether he is a legal son, legitimate or illegitimate -- because people say he was born out of the virgin Mary. Maybe he is illegitimate. This illegitimate son of a woman, of an ordinary carpenter is saying 'If you come close to me you come close to God.' He must have looked like a pretender, a deceiver. The Jews must have felt offended.

ART THOU GREATER THAN OUR FATHER ABRAHAM...

Because even Abraham has not said that. Even Abraham said 'I am just a servant of God.' And Jesus says 'I am the son of God, not the servant.' Jesus really says 'I am God; I am in God and God is in me. If you have seen me you have seen my Father who is in heaven.'

ART THOU GREATER THAN OUR FATHER ABRAHAM, WHICH IS DEAD? AND THE PROPHETS ARE DEAD...

Are you greater than our prophets?

... WHOM MAKEST THOU THYSELF?

Who do you think you are?

Jesus answered

YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY...

Now again there will be difficulty with the language. He is saying exactly what the truth is, but the language becomes very very inadequate.

He says

YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY: AND HE SAW IT, AND WAS GLAD.

Just think: If I say to you that Jesus rejoiced to see my day, and he saw it and w as glad...
Now somebody who is a Christian here will feel offended. So who do I think I am? And naturally the question will arise that Jesus' days -- two thousand years -- have past. How could he see MY DAY, and how could he rejoice? There is something very symbolic in it. Whenever anybody becomes enlightened, all the enlightened persons, all that energy which has become enlightened before rejoices, because one more person has come back home, one more person has bloomed, one more person has entered into God. In India there are beautiful stories:

When Buddha became enlightened all the gods showered flowers from the sky, all the enlightened people sang songs around him. That day was the day of great rejoicing. The whole forest bloomed; trees bloomed out of season, dead trees sprouted again. There was music and song, and gods sang and danced, because one more had become enlightened. Enlightenment is such a great phenomenon that this should be so, the whole existence should rejoice. But Jesus is saying something which the Jews cannot understand.

YOUR FATHER ABRAHAM REJOICED TO SEE MY DAY: AND HE SAW IT, AND WAS GLAD.

THEN SAID THE JEWS UNTO HIM, THOU ART NOT YET FIFTY YEARS OLD, AND HAST THOU SEEN ABRAHAM?

Now, two different planes talking to each other... dialogue seems to be impossible. The Jews are talking about time, and Jesus is talking about eternity. The Jews are talking about the past, and Jesus is talking about the present.

He says

BEFORE ABRAHAM WAS, I AM.

Now, he is not talking about Jesus, he is talking about Christ-consciousness. The Jews are talking about time, he is talking about eternity. The Jews are talking about Jesus, and he is talking about Christ! That's the whole difference:

two different planes. Christ-consciousness is eternal, timeless. It knows no beginning, no end; it is not confined to time or to periods. Christ-consciousness has always been there. Jesus has participated in it NOW, but once you participate in it you disappear .
It is like a drop of water entering the ocean. The moment the drop enters the ocean it is no more there. Now the drop can say 'I have been always' because now it is the ocean saying it not the drop. The river has fallen into the ocean. Jesus has fallen into Christ-consciousness... that oceanic feeling. Now he is no more there, now he is not the son of Mary or Joseph, he is not the carpenter of the village, he is not young, he is not the body, he is not the mind. Now he is the transcendental, the fourth state of consciousness: TURIYA. He is Christ, he is Buddha. That's why he uses two different tenses.

He says

VERILY, VERILY, I SAY UNTO YOU, BEFORE ABRAHAM WAS, I AM.

He does not say 'Before Abraham was, I was' -- that would be wrong. That's why this statement is really great. He says 'Before Abraham was...' Abraham he uses as a past tense.

BEFORE ABRAHAM WAS, I AM.

Before Jesus was, I am.
Abraham participated in Christ-consciousness and disappeared. So Jesus participated in Christ-consciousness

and disappeared. Now there is no question of time, now time exists not. Now there is no more any time and no more any space. This state is what Buddha calls NIRVANA, and Jesus calls the 'kingdom of God'.
Meditate on these sutras. They are incredible. Go into them, and you will be immensely benefitted. Great will be your grace if you can understand them.
I Say Unto You, Vol 2

Chapter #4

Chapter title: Respect and Accept
3 November 1977 am in Buddha Hall

Question 1
WHAT IS THE DIFFERENCE BETWEEN GREAT SEXUAL SUPPRESSION AND FREEDOM FROM SEX? ON THE SURFACE, BOTH HAVE NO INTEREST IN SEX. HOW DOES SUPPRESSED SEX BUBBLE UP?

First, suppressed sex has more interest than expressed sex can ever have. The interest is not direct -- it is indirect, it is vicarious, it is cunning; the interest is there, immensely there. If your sex life is normal, unrepressed, uninhibited, the interest cannot be so much, because you will have a kind of satisfaction, a contentment.
It is like when you have taken your food, you forget about food. But if you fast, then you continuously think about food. Fast one day and then go to the market, and you will see only hotels, restaurants, food stores, and you will smell only food smells coming from everywhere. And you had

been to this place before many times. It had never happened like that.

Repression cannot free you from interest. The repressed person becomes more interested in sex than anybody else. Maybe he shows antagonism, that's possible, but antagonism is interest. That's why your so-called religious scriptures are full of antagonism towards sex, condemnation. Your so-called MAHATMAS go on cursing sex. That simply shows their interest, nothing else. They are still haunted by it. They may be sitting in their caves in the Himalayas, but they are condemning sex. Why?

It is deep inside them, in their very guts, they are fighting with it. Their condemnation is a way of their fighting with it: they condemn it so that they can remain on top of it. If you don't condemn for even a single day, they start feeling afraid that the real thing from inside may surface, may throw away them and their control and their saintlihood and their holiness.

And the more you repress, the more it accumulates. It becomes more and more powerful.

So the first thing to understand is that it is impossible for a repressed person not to show interest. He will show DIS-interest -- but that is interest upside down. And if you watch, you will see it coming everywhere. A normal sexual life has sex in a normal way. Sometimes it takes possession of you, and it is beautiful.to be possessed by it, because to be possessed by any life energy is to be possessed by God. That is the only natural way for ordinary people who are not trying to attain some higher consciousness, who are not going into meditation; that is the only way to have a taste of meditation.

When sex possesses you, it is God possessing you -- on the lowest rung, of course. SAMADHI IS the highest rung of being possessed by God, and sex is the lowest rung of being possessed by God. But in both ways you are possessed by God. In sex God has to function through your body, in SAMADHI he functions through your soul. In music, in art, in poetry, in dance, he functions through your mind. But whenever you are in a state of let-go, whenever you are not...

And that is the joy of sex, because you disappear for a moment. That moment is very small, but immense is its impact. For one moment you are no more the ego, you don't think in terms of 'I', for one moment you dissolve into the unity of the all, you become one with the whole, you pulsate with the whole. You are no more an individual, you are no more confined to your body. You don't know limitations, for a moment you are unlimited, infinite.

That is the meaning of sexual orgasm -- that your frozen energy melts, becomes one with this universe, with the trees and the stars, and the woman and the man, and the rocks -- for a single moment, of course. But in THAT moment you have a kind of consciousness that is religious, that is holy, because it comes from the whole.

The attraction for sex is the attraction for God. The attraction for sex is the attraction to let-go. There is nothing wrong in it; it is the beginning of the search for God. And of course the beginning can begin where you are. You ARE in the body. So only in the body can the search start. It should not remain there, that's true, but it cannot start anywhere else. You have to go rung by rung, step by step. The higher you move, the more meaningless the lower

starts becoming. Not that you are against it, but because you are gaining higher ecstasies -- who bothers about the lower?

The man who is against sex is below sex. He has fallen below sex, he is obsessed with sex. His twenty-four hours will be full of sexual thoughts, fantasies. and you can watch. He will show his fantasy, his repression everywhere. You can see him walking on the road -- he will not be able to walk naturally. A beautiful woman passes by, then what do you do if you are carrying great repression? Trembling comes in him. He starts looking the other way, or he escapes into a small street to avoid her. He cannot look at the woman.

By looking he is showing where his interest is. But by not looking he is also showing his interest.

The man who is above sex, the man who has become free of sex avoids nothing. He has no antagonism toward sex. He will have compassion for all those who are still in the world of sex. And the man who has gone beyond sex will look at the beautiful woman, and the beautiful woman will not remind him of sex but of God -- because ALL reminds him of God. A beautiful flower reminds him of God, a beautiful face reminds him of God. In fact, all reminds him of God.

A man went to his psychiatrist and the psychiatrist was trying to find out what his problem was.

And psychiatrists, psychologists, psychoanalysts have stumbled upon one great fact about humanity: that out of a hundred, ninety-nine problems arise out of sex. Not

because of sex, but because of your religious conditioning against sex.
So the doctor was trying to find out where the problem was arising from. He asked the man 'When you see a tree, what does it remind you of?'
And the man said 'Of sex.'
Tree? -- of sex? To be more certain, the doctor asked 'And when you see stars, what do they remind you of?'
And the man said 'Of sex, of course.'
And the doctor, to be still more certain, asked 'When you see a camel walking by what does it remind you of?'
And the man said 'Of sex.'
And the doctor said 'Camel? -- reminding you of sex?'
And the man said 'Yes, everything reminds me of sex... It is not a question of the camel or the tree or the elephant or the dog... EVERYTHING reminds me of sex!'

If you are obsessed, repressed, everything will remind you of sex -- EVERYTHING, because you are carrying such a load, you will go on projecting. There is no need for a real woman to be there, just a SARI, hanging, will do. There is no need for a real woman there, just one of my long-haired sannyasins going by... and from the back you see... and those long hairs... and it is there.
You cannot get beyond sex by repressing it. The way beyond is through. The way beyond is through understanding.

I have heard...
Several men who had been involved in a serious road accident were brought to hospital on stretchers and the dead

were separated from the living. One of those believed to be dead had been accompanied by his wife, who was mainly interested in the insurance money to which his death would entitle her.
As soon as she arrived therefore, she approached one of the harassed doctors dealing with the emergency, and pointing to her husband on his stretcher, said 'He's dead, isn't he, doctor?'
'I'm afraid so, madam' said the doctor, incautiously assuming that the judgement of the stretcher-bearers as to who was dead and who was not had been correct.
At this moment, the woman's supposedly dead husband, who was in fact alive and had overheard the conversation, suddenly sat up on his stretcher, and said 'I'm not dead, doctor!'
'Lie down' snapped his wife. 'The doctor knows!'

Now, her interest is in the insurance money. It shows; you cannot hide it. It will show in some way or other. It will empty out of you.
You must have heard about great RISHIS and MAHATMAS doing their meditations in the forest. And then APSARAS, beautiful damsels from heaven, come to distract them. But why should these beautiful women be interested in distracting these poor people, who are not doing any harm to anybody? They are just sitting under their trees doing their JAPA, their meditation. Why should anybody be interested in distracting them?
Indian scriptures are full of these stories. But nobody asks 'Why in the first place...?' Why should God have a portfolio, a special department to distract these poor,

fasting, meditating people? But they come. And those beautiful women dance around naked, and they hug the MAHATMAS, and they try to distract them from their meditations. These women are NOT coming from heaven. Heaven has no interest. Heaven really should rejoice that another man is coming higher, reaching to heaven. It is not very populated. Heaven is very uncrowded, almost a desert, because people go to hell. God should rejoice, the angels should dance and sing that a new guest is coming. There should be a sensation in heaven. Why should they send beautiful women to distract? And in the first place, where will they find the beautiful women? They all go to hell.What are they doing with beautiful women in heaven? But they come. They don't come from heaven, they come from the unconscious repressed sexuality

If you fast if you torture your body, if you go on repressing your natural desires, a moment comes when you are so full of it that the fantasy looks almost real. Then you cannot make any distinction between the fantasy and the real. Then the imagination looks objective. You are in a kind of hallucination. These are hallucinations.

No. You ask: WHAT IS THE DIFFERENCE BETWEEN GREAT SEXUAL SUPPRESSION AND FREEDOM FROM SEX?

The difference is great! The difference is: that the man who has repressed his sex will remain continuously giving signals about his sexuality and obsession. He will continuously talk against it, he will condemn it. He will never be able to forgive anybody for being sexual. Just the WORD IS enough to trigger his anger and hatred. If he sees two persons in a loving state, he will be off his rocker.

Just a few days before, it happened. One SHANKARACHARYA came to see me. Now this is the last place for SHANKARACHARYAS to come to. He was staying with a doctor in Poona, and the doctor is interested in me, and he must have persuaded the poor old man -- 'You come.' Somehow he managed and brought him to the gate. He was sitting in the car. The doctor had gone to the office to arrange for the meeting.

When he went back, the SHANKARACHARYA was very angry. And he said 'Take me away from this place immediately!'

The doctor said 'What has happened?'

He said 'Look! Sannyasins -- men and women -- holding hands! I CANNOT remain here a single moment. THIS IS not a holy place! This is AGAINST religion and against culture!' He really got very irritated.

The doctor wrote a letter to me 'I have never seen him in such anger. He was in a rage, a MURDEROUS rage!'

Now where is it coming from? Why should you be worried if a man and woman are holding hands? This is none of your business. They are not forcing you to do anything, they are just going on their way. They have not even looked at you. They are not enraged about you. Why should you be enraged about them?

But about them is not the question.

The repressed sexuality is provoked. Seeing a beautiful woman holding somebody's hand, jealousy arises. To repress that jealousy, sex starts bubbling up. To repress that sex. one has to be very very angry. Only through anger can you repress sex.

People who repress sex become angry. Have you watched it? They become irritated -- small things irritate them. They are never at ease, always in anger. Have you seen people who have repressed sex? They become aggressive, and they start finding ways and means to express their aggression. They become politicians, they become money-oriented. They have to find some way out for their aggression. It may be politics, it may be money, it may be some other kind of ambition, but they become very aggressive.

And have you known this too -- or not -- that if you want to earn money you will have to repress sex? If you don't repress sex you will not have enough aggression left to fight in the market, to compete with people. If you want to become a great politician you will have to repress sex; otherwise, from where will you find this stupid energy to be a politician? You have to repress sexuality so that energy starts becoming more and more accumulated in you. And finding no natural way, it is ready to go into any way, any channelisation where you want it to go.

A man who has-repressed sex is not uninterested in sex -- no, not at all. He is more interested than the ordinary man. His whole interest is centered there. He is continuously afraid of sex, afraid of beauty, afraid of bodies, afraid of his dreams. He cannot sleep well, he cannot communicate well because everything reminds him of sex.

And it is not only that women... If you repress sex toward women long enough you will start turning homosexual. Even men will remind you of sex and nothing else. If camels can remind you of sex, then why not men? People who repress sex are going to have great difficulties, are

going to be perverted. Men will remind you... everything by and by will start having a sexual tinge and colour. Beware of it.

Do you know that Alexander the Great was a homosexual, Julius Caesar was a homosexual? And many other great kings and generals have been homosexuals. And the reason? -- Continuously fighting, continuously on the move, battling on the front women not available -- sex starts turning towards homosexuality. Soldiers -- people in the army, navy, air force, start turning homosexual. Monks, nuns start being homosexual or lesbian, because monks are not allowed any women in the monastery.

Now there are monasteries in Europe where for a thousand years not a single woman has entered -- not even a small baby of seven days old, no. Now what will happen there? A thousand monks in the monastery... and once you enter in the monastery you are not allowed to get out of it; you enter forever. Mount Athos is such a monastery. You enter once, forever -- it is like the grave -- then you never come out of it. Sometimes people come out of graves too, but nobody comes out of Mount Athos. And no woman ever has crossed the threshold -- not even a small baby. The limit is seven days -- a small baby more than seven days old is dangerous. What kind of people are living there? Just think of an eight-day-old girl... These people must be great MAHATMAS -- the same MAHATMAS scriptures talk about -- to whom damsels and beautiful APSARAS come to distract. Now even an eight day old baby is not allowed. It is against the code of the monastery.

When these thousand people live in a complete 'boys' club', naturally the repressed sexuality starts turning into

homosexuality; nuns start turning into lesbians. This goes on. This has been so down the ages. That's why I don't like MY ashram to be mono-sexual -- only men or only women. I want men and women to mix and meet. I want this place to be very natural, healthy, whole; only then can you go beyond it, otherwise not.

And the man who has gone beyond sex is free from sex. To say that he has no interest in sex is also wrong. His interest is not personal any more. He has no involvement, that is true, but he is interested in everything -- in the flowers, in the birds, in the animals, in the people; he is interested in everything. His interest is not personal. No involvement of his own being, but he is interested in everything.

If such a man sees a couple looking into each other's eyes, he will be happy. He will thank God that he has seen love energy moving. He will BLESS this couple! He will say 'Go ahead. This is the way. Enjoy these moments.' He will show no obsession this way or that. He will not start thinking of possessing this woman and he will not start thinking of how to escape from this situation, because he has no fear. He can bless the couple.

It happens every day. Couples come to me... Sometimes Indians are also there. They become very puzzled, because Indians cannot think that any sage will give any advice about sex too. They cannot conceive of it. They think a sage only talks about God, ONLY about God. When I advise people on their ordinary life problems, Indians who have never heard of Buddha advising anybody or Mahavir advising anybody even about their sexual problems, feel very uneasy, embarrassed. They cannot understand what is happening. They expect from me only advice about God,

meditation and things like that. I should not help a couple in their problems.
But how is this couple going to become meditative, if this couple which is involved, entangled in sexuality, is not helped to go beyond it? How is it possible some day for them to become meditative? I have to take their whole life, and I take great interest in every kind of problem. I get completely lost in their problems, I become completely absorbed. I forget the whole world when somebody is facing me with his problem: that problem is my whole world -- whatsoever the problem. Whether is is sex, whether it is money, whether it is over-eating, whether it is body health, meditation, God, prayer does not matter -- whatsoever it is, the person has a problem which has to be solved, and I have to bring all my energy to solve it. I am utterly interested in everything, because I am not afraid of anything. Why should I not be interested?
But remember, the interest has a totally different meaning. I am interested in a flower, I am interested in beauty, I am interested in poetry, in music, in dance, I am interested in all kinds of possibilities. And God too is interested, otherwise sex would have disappeared long before. Why should sex continue? If MAHATMAS are right, then God is wrong.
George Gurdjieff used to say that your so-called MAHATMAS are all against God, and your so-called religions are all against God. And he is right, he has something very significant to say there. They are, because God goes on creating the world and God goes on creating the world in such variety, in such richness, in all directions. dimensions. And MAHATMAS are monotonous. They just

simply do the JAPA, repeat 'Ram, Ram, Ram'... go on repeating.
The life of a MAHATMA IS a very poor life -- no richness, no inner variety, no dimensions to his being. He is linear, one-dimensional.
The man who is free of sex has no personal involvement in it, he has no desire for it. Not that he is against it, just his desires have moved higher.
It is like a child. Once you were a child and you used to play with coloured stones, used to collect shells and stones on the sea beach. Then one day you became a grown-up, now you don't collect. But if your child is collecting sea shells and coloured stones, won't you be able to understand him? Won't you show interest? Won't you say to the child 'Good. This stone is beautiful. Where did you find it? Even I didn't find such stones when I was young, and like you I was searching and exploring sea beaches. You are fortunate.' You will not condemn the child. You will not say 'This is nonsense, rubbish . Throw these stones away! I know they mean nothing.' You will show all interest. That is real grown-upness. If you start shouting at the child, and you say 'This is nonsense and rubbish. Throw all these stones away. Don't carry them, they will dirty your clothes, your pockets. Your pockets will lose shape, this and that, and your mom will be very very angry. Throw them away! I have known through my own experience that they are meaningless' that simply shows you are not yet mature enough.
Maturity is mature enough ONLY when it can accept the immature. Maturity is real maturity when it can not only accept the immature but can bless you, with all the hopes

that you will grow out of it. Everybody grows, just time is needed.

You had a teddy bear or a toy that you loved so much that there were days you could not sleep without it. You had to carry it to bed, you had to carry it on journeys. Your parents were feeling a little embarrassed that you have carried this big teddy bear with you, this big toy, and 'You have become a big boy now, or a big girl. Stop it.' But you had to carry it everywhere. And then one day suddenly something changed: the teddy bear got lost. It remained for a few days in the comer of your room, then you threw it out onto the rubbish heap. What happened? How did you get rid of it? You became mature.

You have not repressed the desire, you have not repressed your love affair with the teddy bear. You have simply grown up: you have gone beyond.

Freedom from sex is not repression of sex, it is the understanding of sex. And through understanding one goes beyond it. But that does not mean that you will be angry and against and antagonistic. You will be blissful, you will have a blessing for everybody. And you will bless with the hope that some day they will also go beyond it.

Real religion has to be rooted in the earth. Yes, real religion also has to rise towards the sun. It is like a lotus flower -- rooted in the mud and rising towards the sun. The lotus has to be freed from the mud, but the mud has not to be condemned at all, because the mud is the nourishment. Your sex energy is the nourishment for your SAMADHI. It is out of the mud of sex that the lotus of SAMADHI IS going to bloom. Never repress it! Never be against it; rather, go deep into it with great clarity, with great love. Go

like an explorer. Search all the nooks and comers of your sexuality, and you will be surprised and enriched and benefitted.

Knowing your sexuality, one day you will stumble upon your spirituality. Then you become free. Your energy has risen high. Now sex is just like a toy. But you are not angry with other people who are still playing with the toy. You will understand them too, you will have compassion for them. You would like to help them go beyond, but you will not condemn them and you will not want to throw them to hell to be punished. They are not doing anything wrong. Sex is not a sin. Nobody is ever punished for sex. Nobody ever goes to hell for sex; otherwise God would be responsible, not you. He has given it to you, you are born with it; you have not created it. It is nothing like your invention, it is not like an atom bomb, it is not like a bayonet, it is not like a sword, it is not like money, it is not like politics -- these are inventions of man, of the ugly human mind. These people will go to hell, certainly.

But sex is a God-given gift, and it is a great seed. And in the seed is hidden SAMADHI. Once it starts sprouting and finds the right soil, it will become a big tree. Millions of flowers will come to it.

It is not only a child that is born out of sex, it is out of sex that you will be reborn too! Sex is the generating force, sex is the very source of creativity. It is out of sex that new life is born. You will give birth to a child -- this is new life, God coming in another garb, another manifestation, another incarnation of God in your child; but it comes through sex. Just watch it. Sex must be immensely valuable -- God has chosen it to be the passage for life.

What is more valuable than life? What CAN be more valuable than life? God has chosen sex as the vehicle for life. Life comes through sex, in sex, out of sex. And those who know, those who have gone beyond say that another life, spiritual life, also comes through it. Not only your child is born through it, you will be reborn through it: you will become twice-born through it, you will resurrect out of it. It is life-giving energy.

Sex has to be respected. Sex is sacred. Sex is the very temple of God.

So I cannot say the man who is free from sex has no interest, because sex is life. And sex is potential spirituality. How can he be disinterested in it? Yes, he has no personal interest in it. he has gone beyond it; but he is immensely interested. In fact for a man who is free from sex his interest becomes very very great. Now, he is interested in everything.

When you are obsessed with sex you are not interested in anything. You are not interested in poetry, you are not interested in music, you are not interested in beauty, you are only interested in sex. And if sometimes you show interest in music, poetry, beauty, art, you show interest only because some sexuality is there. You become interested in poetry if it is sexual. You become interested in a picture, in a painting if it is nude, pornographic. You become interested in the music if it excites you sexually; otherwise you are not interested.

This is not interest in music -and painting, this is interest in sex. That's why ninety-nine per cent of poetry, music, painting and sculpture is sex-based, because ninety-nine per cent of people don't want anything other than sex. Your

films, your novels, your books -- even your so-called religious books -- are all full of sexuality. Sometimes it is in the name of condemnation, but they go on talking about the physical, the sexual. Sometimes they are obscene. The man who is free of sex, his interest is also free of sex. His interest spreads to the whole of life.

Just the other day I was reading:
In a school, the teacher asked the children -- small children 'How many stars do you see at night?'
One child said 'Thousands.'
Another child said 'Millions.'
And the third child said 'Trillions.'
And then the smallest boy in the class stood up and said 'Three.'
The teacher asked 'Three? And these, your friends, are seeing thousands, millions and trillions, and you see only three?'
He said 'What to do? We've got a very small window.'

Now the small window becomes the frame. Only three stars...
You have a very small window through which to look at life. That window is called sex -- only three stars. When you are free of sex, you jump out of the window. The whole sky becomes available to you. Those three stars are also still there but no longer prominent. Lost, in so many stars... your interest becomes bigger, infinite. The whole sky becomes your limit: that means there is no limit anymore.

A man who has attained to freedom from sex is immensely interested in everything. Everything thrills him, everything excites him to ecstasy, and everything reminds him of God.

Question 2
WHAT IS HYPERTENSION?

Hypertension is a state of mind when you have been become too much focused on rationality and you have forgotten your feelings. Hypertension comes out of an imbalance; too much trust in reason is the basis of all hypertension. People who live in their heads become hypertense. Relaxation comes through the heart. One should be capable of moving easily from the head to the heart just as you move out of your house and inside your house. One should be fluid between head and heart. These are the two shores of the river that you are. You should not cling to one shore, otherwise life becomes lopsided.
The West suffers very much from hypertension, because it has forgotten the language of the heart, and only the heart knows how to relax, because only the heart knows how to love. Only the heart knows how to enjoy, celebrate. Only the heart knows how to dance and sing. The head knows nothing of dance. the head condemns dance as stupid. The head knows nothing of poetry, the head condemns poetry. Do you know that one of the greatest philosophers, Plato, thinking about his ultimate utopian republic, said that no poet should be allowed there? In his republic, in his ultimate state of society, poets should not be allowed. Why? -- because he is afraid of poets. He says: Poets bring fantasies, poets bring dreams, poets bring confusion and

mysticism, and we don't want any of it. We want a very clear-cut, logical, prosaic society. That society will be hypertense; everybody will be neurotic. In Plato's republic -- if it ever happens... and there is every fear that it can happen -- everybody will be a neurotic, and everybody will always be carrying his psychoanalyst with him. Wherever he moves, he will have to carry his psychoanalyst. That is already coming in the West.

I have heard...
In a New York street two small boys were talking -- as they have always talked down the centuries, but what they said was very new.
One boy said to the other 'My psychoanalyst can lick your psychoanalyst any time.'

Small boys... They have always talked that way: 'My father can lick your father' or 'My house is bigger than your house' or 'My dog is stronger than your dog' -- a small child's beginning of the ego. But 'My psychoanalyst can lick your psychoanalyst any time' -- this is something new.

Three women were talking about their children. One was saying 'He is the topmost in the class. He always comes first.'
The second said 'That's nothing. My child is only seven but he can play music like a Mozart, like a Wagner '
The third said 'That's nothing. My child is only five and he goes to his psychoanalyst all alone.'

Hypertension is a state where you have lost balance. You cannot bring your heart to function in your life; logic has become all -- and logic remains superficial. Logic, when it becomes all, only creates anxiety; it never gives any peace, it goes on bringing new problems. It never solves any problem -- it cannot solve, it is not in its power -- it only pretends, it only promises. It goes on saying 'I will deliver the goods' but it never delivers. And then problems go on accumulating and you don't know how to get out of the problems, because you don't know how to get out of the head. You don't know how to play with children, how to love your woman, how to go and have a talk with the trees, and sometimes have a dialogue with the stars. You have forgotten all, you are no more a poet, you are no more an alive heart.

And whenever any part of the body is repressed, that part takes revenge. If another part of the mind is repressed, THAT part takes revenge. And the heart is the MOST vital part, the MOST fundamental part. One can live without the head, but one cannot live without heart. The head is a little superficial, it is a kind of luxury, but the heart is very essential. The head exists only in man, so it cannot be very essential. Animals live without it and live perfectly well in a far more silent and blissful way than man. Trees live without the head, and so do the birds and the children and the mystics.

The head is superficial. It has a certain function -- use it, but don't be used by it. Once you are being used by it you will become anxious: anxiety will come and life will become nauseous. It will just be a long stretched-out pain,

and you will not find any oasis anywhere in it; it will be a desert thing.
Remember, the essential has not to be repressed. The non-essential has to follow the essential -- has to become its shadow. You cannot deny ANYTHING without getting into trouble.

Listen to this anecdote:
One day a flying saucer landed in Elsie Gumtree's garden... right in the middle of her summer bloomers, which could have been quite painful if she had been wearing them.
There was a whirring sound, and a strange purple man appeared through the hatch in the side of the saucer.
Straight away he headed for Elsie's back door and knocked politely.
Elsie opened the door, and quickly taking in the situation said 'Are you from the flying saucer?'
'Mm' replied the man, as though in pain.
'Are you from Mars?' Elsie asked.
'Mm' went the man again, his face contorted.
'How long did it take you to get here? Ten years?' asked Elsie.
'Mm'
'Twenty years?'
'Mm' said the man, an agonised look on his face.
'Twenty years? You've been all that time in your flying saucer?'
'Mm.' nodded the man, furiously.
'What can I do for you?' asked Elsie.
The little man opened his mouth, and with great difficulty said 'Can I use your toilet, please?'

Deny anything and it becomes overpowering. Now, for twenty years he has not been able to find a toilet and you are asking nonsense questions. 'Where are you coming from?' and 'Who are you?' and 'How many...?' How can he answer all these things? His denied part is there with a vengeance.

Your heart has been denied for so many lives that when it erupts it is going to create great chaos in your life. First you suffer from the mind, its tensions, anxieties; and then you can suffer from the explosion of the heart. That's what happens when a man breaks down. First he suffers from the tense state of the mind, and then one day the heart takes its revenge, erupts, and the man goes mad, goes berserk.

Both situations are bad. First the sanity was too much -- that created the insanity. A really sane person is one who can live between sanity and insanity in absolute balance. A really sane person always has some insanity in him -- he accepts it. A really rational person is one who respects irrationality too, because life is such. If you cannot laugh because of your reason -- because 'laughter is ridiculous' -- then you are bound for trouble, you are destined for trouble.

Yes, logic is good, laughter too is good -- and laughter brings balance. It is good to be serious, it is good to be non-serious too, and there should be a constant balancing.

Have you seen a tightrope walker? He continuously balances himself. Sometimes he leans to the left with his staff, and then he comes to a point where if he leans a single moment more, he will fall. He immediately changes his balance, goes to the other side -- to the right -- leans to the right. Then again a moment comes when one single

moment more and he will be gone; he again starts leaning to the left. That's how he proceeds: leaning to the left, to the right, he keeps in between. That's the beauty -- leaning to the left and to the right, leaning toward both extremes, he keeps in between.

If you want to keep yourself in between you will have to lean toward both sides again and again. You are not to choose. If you choose, you will fall. If you have chosen the head, you will fall; you will hypertense. If you choose the heart and forget the head completely, you will become - mad. And if you want to choose anyhow, if you want to choose, then choose being mad. Choose the heart, because it is more essential.

But I am not saying that you should choose. If you insist and you say 'I HAVE to choose', then be mad rather than just dry and sane. Be of the heart. Love, love madly; sing, sing madly; dance, dance madly. That is far better than just becoming calculating, logical, rational, and just suffering nightmares.

But I am not saying... it is not my suggestion that you do that. My suggestion is to remain choiceless. 'Choiceless awareness' is the key word. Remain choiceless, aware, and whenever you see that something is going off-balance, lean to the other side. Bring the balance again, and this is how one moves. Life is like tightrope walking.

Question 3
WHAT DID JESUS REALLY DO WITH MARY MAGDALENE?

Shiva, no personal questions, please.

Question 4
HOW CAN I STOP WANTING TO BE SPECIAL?

Because you ARE special, and there is no need to be special. You ARE special, you ARE unique -- God never creates anything less than that.
Everyone is unique, utterly unique. There has been no person like you before, and there will NEVER be a person like you again. God has taken this form for the first time and the last time, so there is no need to try to become special, you already are. If you are trying to be special you will become ordinary. Your very effort is rooted in misunderstanding. It will create confusion, because when you try to become special you have taken one thing tor granted -- that you are not special. You have become ordinary already. You have missed the point.
Now, once you have taken it for granted that you are ordinary, how can you become special? You will try this way and that, and you will remain ordinary, because your base, your foundation is wrong. Yes, you can go to the dressmaker and can find more sophisticated dresses, you can have your hair style done again, you can use cosmetics; you can learn a few things and become more knowledgeable, you can paint and start thinking that you are a painter; you can do a few things, you can become famous or notorious, but deep down you will know that you are ordinary. All these things are on the outside. How can you transform your ordinary soul into an extraordinary soul? There is no way.

And God has not given any way because he never makes ordinary souls, so he could not think about your problem. He HAS given you a special, extraordinary soul. He has never given it to anybody. This is just made for you.
What I would like to say to you, Shaila, is recognise your specialness. There is no need to get it, it is already there -- recognise it. Go into your self and feel it. Nobody's thumb print is like yours -- not even the thumb print. Nobody's eyes are like yours; nobody's sound is like yours; nobody's flavour is like yours. You are absolutely exceptional. There is not a double of you anywhere. Even two twins are different -- howsoever alike they look, they are different. They go different ways, they grow different ways; they attain to different kinds of individualities.
This recognition is needed.
You ask: HOW CAN I STOP WANTING TO BE SPECIAL?
Just listen to the fact. Just go into your being and see, and the effort to be special will disappear. When you know that YOU ARE special, the effort will disappear. If you want me to give you some technique so that you can stop being special, then that technique will disturb. Again you are trying to do something, again you are trying to become something. First you were trying to become special, now you are trying not to become special. But trying... trying... improving in some way or other, but never accepting the you that you are.
My whole message is: Accept the you that you are, because God accepts it. God respects it, and you have not respected your being yet. Be immensely happy that God has chosen you to be, that God has chosen you to exist, to see his

world, to listen to his music, to see his stars, to see his people -- love and be loved -- what more do you want? Rejoice! I say again and again rejoice in it! And in that very rejoicing, by and by, it will explode in you like lightning that you are special.
But remember, that will not come as an ego that you are special as against others. No, in that moment you will know that everybody is special. The ordinary exists not.
So this is the criterion: If you think I am special' -- more special than that man, more special than that woman -- then you have not understood yet. It is the ego game. Special, not comparatively; special, not in comparison with anybody -- special just as you are.

A Zen Master was asked -- a professor had come to see him -- and the professor asked 'Why am I not like you? This is my desire. Why am I not like you? Why am I not silent like you? Why am I not wise like you?'
The Master said 'Wait. Sit silently. Watch. Watch me, and watch yourself. And when everybody else has gone, if the question still remains, I will answer.'
And the whole day people were coming and going, and disciples were asking, and the professor was getting very very restless -- time was being wasted. And this man said 'When everybody is gone...'
Then came evening and there was nobody. And the professor said 'Now enough is enough. I have been waiting the whole day. What about my question?'
And the moon was rising -- it was a full moon night. And the Master said 'Haven't you got the answer yet?'
The professor said 'But you never answered me.'

The Master laughed. He said 'I have been answering many people the whole day. If you had watched you would have understood. But come out. Let us go in the garden, the full moon is there in the garden, and it is a beautiful night.' And the Master says to him 'Look at this cypress tree' -- a big cypress tree, standing high, almost touching the moon. The moon was intertwined in its branches -- 'and look at this small bush.'
But the professor said 'What are you talking about? Have you forgotten my question?'
The Master said 'I am answering your question. This bush and this cypress tree have lived for years in my garden. I have never heard the bush asking the cypress tree "Why am I not like you?" And I have not heard the cypress tree ask the bush "Why am I not like you?" The cypress tree is the cypress tree, and the bush is the bush; and they both are happy in being themselves.'

I am myself, you are you. The comparison brings conflict. The comparison brings ambition, and the comparison brings imitation. If you ask 'Why am I not like you?' then you will start trying to BE like me, and that will be the undoing of your whole life: you will become an imitator, a carbon copy. And when you are an imitator you will lose aU respect for yourself.
It is very rare to find a person who respects himself. Why is it so rare? Why isn't there reverence for life -- your own life? And if it is not for your own life, how can it be for others? If you don't respect your own being, how can you respect the rose hush and the cypress tree and the moon and the people? How can you respect your Master, your father,

your mother, your friend, your wife, your husband? How can you respect your children if you have not respected yourself? And it is very rare to find a person who respects himself.

Why is it so rare? -- because you have been taught to imitate. From the very childhood you have been told 'Become like Christ' or 'Become like Buddha.' But why? Why should you become like Buddha? Buddha never became you. Buddha was Buddha. Christ was Christ. Krishna was Krishna. Why should you become like Krishna? What wrong have you committed, what sin have you committed that you should become like Krishna? God never created another Krishna. He never created another Buddha, another Christ -- never! Because he does not like to create the same things again and again. He is a creator, he is not an assembly line -- one Ford comes, another Ford, another Ford -- Ford cars go on coming, all alike, on the assembly line. God is not an assembly line. He is an original creator: he never creates the same.

And the same will not be valuable. Just think: a Krishna walking again -- the same type of man. He will look like a joker. He will only get some place in a circus, nowhere else, because he will be repetitive. He will say the Gita again -- whether Arjuna is available or not, whether the Mahabharata, that great war, is happening or not -- but he will have to repeat his Gita. And he will walk in his clothes, and they will look very odd.

Just think of Jesus amidst you again. He will not fit! He will be out of date, he will be antique, he will be useful only in a museum, nowhere else.

God never repeats. But you have always been taught to become somebody else. 'Become somebody else -- the neighbour's son... become like the neighbour's son. Look how intelligent he is. Look... that girl, how gracefully she walks. Be like that!' You have always been taught to BE LIKE SOMEBODY ELSE. Nobody has told you: BE YOURSELF, and be respectful to your being; it is God's gift.

Never imitate -- that's what I say to you. Never imitate. Be yourself -- that much you owe to God. Be yourself! Be authentically yourself and then you will know that you are special. God has loved you so much, that's why you are! That's why you are in the first place, otherwise you would not have been. It is indicative of his tremendous love for you.

But your specialness is not in comparison with anybody else, it is not that you are special in comparison to your neighbours, friends, your wife, husband. You are simply special because you are alone. You are the only person just like you. In that respect, in that understanding, efforts to become special will disappear.

All your efforts to become special are like putting legs on a snake. You will kill the snake. You think... because of compassion you are putting legs on the snake. 'Poor snake, how will he walk without legs?' Just as if the snake has fallen in the hands of a centipede. And the centipede has great compassion on the snake, he thinks 'Poor snake. I have one hundred legs and he has none. How will he walk? He needs at least a few legs.' And if he operates and puts a few legs on the snake he will kill the snake. The snake is perfectly okay as he is, he need not have any legs.

You are perfectly okay as you are. This is what I call respect towards one's own being. And to respect oneself has nothing to do with ego, remember. To respect oneself is not self-respect. To respect oneself is GOD'S respect! It is to respect the creator, because you are just a painting -- his painting. Respecting the painting, you respect the painter. Respect, accept, recognise, and all those foolish efforts to be special will disappear.

Question 5
WHAT IS THE DIFFERENCE BETWEEN MIND AND EGO? OSHO USES MIND WITHOUT EGO SO THEY CAN'T BE THE SAME. IS MIND ONLY DANGEROUS WHEN IT IS WORKING ON THE PAST OR FUTURE? I WOULD BE HAPPY TO FIND NO EGO, BUT I DON'T WANT TO DROP MY MIND LIKE A BANANA PEEL ON THE ROAD FOR OTHER PEOPLE TO SLIP ON (AND/OR FOR BUFFALOS TO EAT).

Niraj, buffalos are not so foolish. If you throw away your mind like a banana peel, no buffalo is going to eat it. Yes, there is a possibility that some man may swallow it -- that much stupidity exists only in man. Buffalos are not interested in minds at all: they are perfectly okay, mindless. But mind and ego are not synonymous. Ego is an illness of the mind. Ego means an ill mind, non-ego means a healthy mind. Ego is a constriction, a limitation on the mind. When the ego disappears, mind becomes Mind with a capital M. In Buddhist literature they use mind in two ways: Mind with a small, lower case M, and Mind with a capital M. The capital M Mind is cosmic mind: the ego has disappeared,

the whole has taken possession of you, you have surrendered. you are no more, God is. And the lower case M mind is you, the ego. It is against God, it separates you. It is like an earthen pot... You take the earthen pot to the river, you fill the earthen pot with water, the pot is underneath the water. The water inside the pot is the same, and that outside of the pot is the same, but there is a wall -- an earthen wall, dividing. The wall disappears... then again the inside of the pot and the outside of the pot is one.
Ego is like a wall, an earthen wall that surrounds you and divides you from God. The question is not of the mind, the question is of the ego.
But you don't know any other mind, you only know this ego-mind. So when I am talking to you and I say to you drop the mind, I mean drop the ego. When you have dropped this mind, the ego-mind, then the cosmic Mind arises in you. Then you start functioning not from your own, you start functioning from the original source. Then God functions through you.
Beware of the ego. Sometimes even the idea of God can be used by the ego.

One man came to me. He had a big suitcase with him. He opened the suitcase and there were many files. And he said 'Now, look. God comes every day to me in the night, and he gives me messages. And in the middle of the night I have to write messages.' He was a Mohammedan, and the Mohammedans were very angry, because he was saying 'The NEXT Koran is descending on me, just as it descended one thousand years before on Mohammed. A higher dispensation is coming to me.'

I looked in his files. They were all rubbish! There was not a single word of any significance. But that man had come to me, he wanted me to recognise that he was a prophet, that God had spoken through him, that here was the proof.
And he said 'I know nobody else will recognise me, but you will recognise me.'
Now he had come with great hope and I felt great compassion for him. He was in a very very ill state, he was almost schizophrenic. One part of his mind was befooling another part of the mind. One part was saying things to the other part, and the other part was writing. No, he was not deceiving anybody, he was himself deceived. But the ego was feeling very good -- that God had chosen him to be a special messenger.
The ego can even play with the idea of God. It can claim to be God, it can claim God's realisation. One has to watch very carefully, because the ego and its games are very subtle.

It is related of Bernard Shaw that he once opened his front door to find himself face to face with two earnest young men, one of whom had some pamphlets in his hand.
'Who are you and what do you want?' asked Shaw.
We're Jehovah's Witnesses' said one of them.
'Really?' replied Shaw. 'I'm Jehovah. How are we doing?'

Now he is simply joking, but this is how the ego functions.

It happened in Baghdad that a man was caught because he declared himself a prophet of God. He was thrown in jail. After seven days the Caliph went to see the man. For seven

days he had been kept starving, had been beaten continuously and was tied to a pole, swollen, scratched all over the body, very badly beaten, starving, dirty.
The Caliph asked him 'Now, what do you think? Do you still think that you are the prophet of God? Because there is only one God and there is only one prophet, Mohammed. So you take your statement back, otherwise you will be killed.'
The man started laughing and he said 'But when I was coming from God, when he appointed me as the prophet, he told me "You will be tortured, people will beat you, just as in the old days they have done with other prophets. They will insult you, they will kill you, as they have done with Jesus." So your beating, this jail and all this torture simply prove that I am a prophet. It does not disprove a thing. So I was right! In fact I was thinking that so many days had passed and nobody was beating me, and nobody was torturing me -- am I a prophet or not? You have proved that I am a prophet!'
And just then another man who was tied to another pole, started laughing very loudly.
And the Caliph asked 'Why are you laughing? What is the matter with you?'
And the man said 'This man is a liar. I myself AM GOD, and I never sent this man!' -- he had been caught one month before because he had declared himself to be God.

And I am not saying that there have not been people who have become God. Mansoor was right when he declared: ANA EL-HAQQ: I am God. The seers of the Upanishads were right when they declared: AHAM BRAHMASMI: I

am God. Jesus is right when he says: My Father in heaven and I are one and the same. If you have seen me you have seen my Father

But it is a very delicate matter, because pretenders are there, egoists are there, ego-maniacs are there. You have to be very careful. You have to watch, you have to see into yourself so no ego starts claiming. When the ego has disappeared, when you have become just an emptiness, a nothingness, then the voice of God starts floating through you. That is cosmic mind.

Ego and mind are not synonymous. IN YOU they are! Right now they are. But if ego is dropped, then a totally new quality of mind arises in you which has nothing to do with you, which has existed before you, which is eternity. That's what Jesus means when he says 'Before Abraham was, I am.' He is saying 'Abraham' as the ego, as the personality. And when he says 'Before Abraham was, I am' he is using the words 'I am' as cosmic mind.

I can say to you 'Before Jesus was, I am'. Then 'I' is no more used in the sense of ego, it is just a linguistic way of saying that the eternal precedes the temporal, that the formless precedes the form, that the nameless precedes the name, that the egoless precedes the ego.

You are right, mind and ego are not the same. But don't get deceived by the idea. It can be dangerous, it can prove fatal. In you they are the same.

Drop the ego -- just peel it like a banana skin and throw it. And don't throw it on the road because, that's true, somebody can slip on it. You have been slipping on it for so many lives. And don't throw it on the road. As far as I know, no buffalo will eat it, but who knows? Some buffalo

may have become stupid through living with men too long and may eat it and may get into trouble.

Question 6
ARE WE NOT PUNISHED FOR OUT SIN?

No, We are punished BY our sin, not FOR our sin.
Sin itself is its punishment. You over-eat, you suffer; you over-indulge, you suffer. It is not that the suffering will come later on, that suffering will come as a result, no. Suffering comes in the act itself. So let me tell it in this way: We are punished BY our sin, not for our sin.
That FOR has created great difficulties for man, because 'for' means 'in the future', maybe in the other life. 'Who bothers about the future? And we will see when it comes if some ways and means can be found to avoid it. Or we can always go to the priest and confess, or we can go to the Ganges and take a bath and be relieved of the sin. Or we can go to a saint and be blessed by him.' Some strategy can be found, but I tell you you are not punished FOR sin, you are punished BY sin. So there is no way to get rid of it.
If you eat too much, you go against nature, and immediately... the punishment. The punishment is instantaneous, it is not afterwards; it is then and there, it is immediate. So nobody can avoid it. If you want to avoid it. you have to be very very conscious not to commit sin.
Sin is a kind of unconsciousness. You become angry. In that very anger you suffer, not that you will suffer afterwards. Anger is fire, anger is poison. It poisons your whole system: it disturbs your health, it disturbs your mind, it disturbs your tranquillity, it disturbs your soul; and then it

hangs with you for days together. The disturbance has to settle again, and before it settles, you become angry again. Then it becomes chronic. Then it hangs with you.
My approach is that in the very act is the punishment, and in the very act is the reward, obviously. When you are loving, there is heaven; when you are hateful, there is hell.

Question 7
I WANT TO SERVE PEOPLE. ISN'T THAT RIGHT?

It depends. It depends on you. If you have come home, if you have become that which is your destiny, if your own problems have disappeared, if you don't have any more anxiety, any more desires, any more unconsciousness, then there is no need to ask the question; service will flow from you, it will overflow. It will be a constant sharing -- not deliberate; it will be very natural, spontaneous. Wherever the need will arise you will be in service. If somebody is drowning in the river, you will jump. If somebody's house is on fire, you will rush with water. If somebody has fallen on the road, you will help him to get back up. But all these things will not be deliberate. Not that you will plan, not that you will seek for these situations, not that you will go out of your house thinking 'Where to serve? How to serve people?' You will live your life, and if some situation arises you will respond to it, with I10 plan. You will never become a servant. You will always be of service, but you will never become a servant.
These public servants are mischievous people. Never become a public servant. These are the people who have been creating trouble for man. And sometimes when you

are a public servant, you go on serving whether the other person likes it or not.

I have heard...
One school in Manchester had a canal running alongside the playground. One day, two little boys came running into the headmaster's office in a state of great agitation.
'Sir, sir' said the first one, 'Bobby Armstrong fell in the canal!'
'Good heavens l' said the headmaster. 'Did you get him out?'
'Yes. sir.'
'Did you give him artificial respiration?'
'We tried to, sir, but he kept getting up and running away!'

I have heard about a missionary who told his children in the Sunday School to help people.
One child asked 'How? What should we do?'
So just as an example he said 'If some old woman wants to cross the street, help her.'
After seven days, he asked next Sunday 'Did you help somebody?'
Three hands were raised. He asked the first 'What did you do?'
He said 'I helped one old woman cross the street.'
The priest was very happy and said 'God will bless you. This is very good.' He asked the other 'What did you do?'
He said 'I also helped an old woman cross the street.'
A little suspicion arose in the priest's mind whether they both got two old women. But old women are there, they can get them -- it is not such a big thing. He asked the third,

and the third also said 'I helped an old woman to cross the street.'
Then it was too much. He said 'You all three got three old women?'
They said 'Who is saying three? It was only one woman.'
The priest was more puzzled, he said 'Then...? Three boys were needed to help the woman to cross?'
He said 'Even with three it was difficult because she didn't want to cross. It was so difficult, sir, but we did it ANYHOW! We carried her to the other side.'

Never become a deliberate public servant. Service should come as a natural growth of your meditation, otherwise you can be dangerous.

One man asked Buddha 'I would like to serve people.'
Buddha looked at him and became very sad.
He said 'But why are you looking so sad? Why did you suddenly become so sad?'
Buddha said 'YOU ARE NOT. How can you serve people? First be; otherwise, in the name of service, you will do some harm. You are not yet beyond harm, you are carrying much poison in you. If you start serving people your poison will spread.'

It happened:
The chaplain of a large London hospital was doing his rounds of the wards when he came across a Chinese, desperately ill, in a side ward. He was in an oxygen mask, and looked close to death's door. The chaplain learned over him and said 'How are you feeling, old chap?'

The reply was necessarily muffled; however, it sounded so frantic and urgent that the chaplain asked him to repeat it. But he could not understand what the unfortunate man was trying to tell him. And then to his distress the Chinese, obviously suffering acutely, expired before his very eyes. He was haunted by this last word from a poor, lonely man in a foreign land, friendless and unable to communicate, so he sought out a professor of Oriental languages and repeated the, man's last phrase as exactly as he could remember it.
'Now' pleaded the chaplain what was he trying to tell me? What did he say?'
'He said' the professor answered "'You are standing on my oxygen pipe"!'

Question 8
OSHO, THEY SAY THAT WHEN DRUNK THE ENGLISHMAN TENDS TO BOAST, THE IRISHMAN TO FIGHT, AND THE SCOTSMAN TO GO TO SLEEP IN CASE HE'S ASKED TO BUY A ROUND OF DRINKS. NOW I WANT TO KNOW WHAT DO YOU SAY ABOUT AN INDIAN?

There is no difficulty. The question is very simple. When an Indian is drunk, he delivers a little spiritual discourse -- minimum time limit ninety minutes.
I Say Unto You, Vol 2
Chapter #5
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LUKE 7

36. AND ONE OF THE PHARISEES DESIRED HIM THAT HE WOULD EAT WITH HIM. AND HE WENT INTO THE PHARISEE'S HOUSE, AND SAT DOWN TO MEAT.

37. AND, BEHOLD, A WOMAN IN THE CITY, WHICH WAS A SINNER, WHEN SHE KNEW THAT JESUS SAT AT MEAT IN THE PHARISEE'S HOUSE, BROUGHT AN ALABASTER BOX OF OINTMENT.

38. AND STOOD AT HIS FEET BEHIND HIM WEEPING,A ND BEGAN TO WASH HIS FEET WITH TEARS, AND DID WIPE THEM WITH THE HAIRS OF HER HEAD, AND KISSED HIS FEET, AND ANOINTED THEM WITH THE OINTMENT.

39. NOW WHEN THE PHARISEE WHICH HAD BIDDEN HIM SAW IT, HE SPAKE WITHIN HIMSELF, SAYING, THIS MAN, IF HE WERE A PROPHET, WOULD HAVE KNOWN WHO AND WHAT MANNER OF WOMAN THIS IS THAT TOUCHETH HIM: FOR SHE IS A SINNER.

40. AND JESUS ANSWERING SAID UNTO HIM, SIMON, I HAVE SOMEWHAT TO SAY UNTO THEE. AND THE SAITH, MASTER, SAY ON.

41. THERE WAS A CERTAIN CREDITOR WHICH HAD TWO DEBTORS: THE ONE OWED FIVE HUNDRED PENCE, AND THE OTHER FIFTY.

42. AND WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM BOTH. TELL ME THEREFORE, WHICH OF THEM WILL LOVE HIM MOST?

43. SIMON ANSWERED AND SAID, I SUPPOSE THAT HE, TO WHOM HE FORGAVE MOST. AND HE SAID UNTO HIM, THOU HAST RIGHTLY JUDGED.

47. WHEREFORE I SAY UNTO THEE, HER SINS, WHICH ARE MANY, ARE FORGIVEN; FOR SHE LOVED MUCH; BUT TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE.

48. AND HE SAID UNTO HER, THY SINS ARE FORGIVEN.

49. AND THEY THAT SAT AT MEAT WITH HIM BEGAN TO SAY WITHIN THEMSELVES, WHO IS THIS THAT FORGIVETH SINS ALSO?

50. AND HE SAID TO THE WOMAN, THY FAITH HATH SAVED THEE; GO IN PEACE.

Who is Jesus Christ? The question has been asked down the centuries again and again, and it has been answered too. t3ut the questioners were wrong, and so were those who

have answered it, because the question was out of a certain prejudice, and so was the answer. They were not essentially different; their source was one and the same.

The question was asked by those who were suspicious of Jesus' Godhood. And the question was answered by those who were not ready to believe Jesus' manhood. They were only ready to believe half of him. The Jews were ready to believe that he was a man. And the Christians were ready to believe that he was God. The Jews were denying half of him -- the Christ part. And the Christians were denying the other half -- the Jesus part.

Who is Jesus Christ? Christians don't want to see him as Jesus, son of man -- man of flesh, blood and bones, man as other men are. And the Jews did not want to believe him as God, as divine -- made of pure consciousness, not of flesh, blood and bones.

Nobody has been ready to believe Jesus in his totality. And that is not only the case with Jesus, that is the case with all the Masters -- Buddha, Krishna, Zarathustra. And unless you allow Jesus in his totality to penetrate you, you will not be transformed. Unless you allow him as he is, you will not be in contact with him. Jesus is both Jesus and Christ, and he is not ashamed of it.

In the Bible many times he says 'I am the Son of man', and as many times he also says 'I am the Son of God.' And he seems to have no idea that there is any contradiction between these two. There is none. The contradiction exists in our minds. It doesn't exist in Jesus' being. His being is bridged. His being is bridged between time and eternity, body and soul, this world and that. His being is bridged between the visible and the invisible, the known and the

unknown. He is utterly bridged, he is at ease with both, because he is both. Jesus and Christ are like two shores, and the river is only possible if there are two shores. Jesus is the river that flows between these two shores: both shores are his. He exists between them, he is a river.
Who is Jesus Christ -- God or man? And I say all the questions that have been asked were wrong, and so were the answers. Why? -- because the questions came either from Judaic knowledge or from Muslim knowledge or from Hindu knowledge. And the answers came from Christian knowledge, and knowledge cannot answer it. Knowledge cannot even ask it! Knowledge is impotent. Such questions of such importance can be asked only out of innocence, not out of knowledge. The distinction has to be understood. When you ask a question out of knowledge, you are not really asking, because you already know. Your question is false, inauthentic. Your heart is not there. You are asking for asking's sake -- maybe for a discussion, a debate, an argument. But you know the question beforehand -- the answer is there A PRIORI. SO you cannot receive the answer, you are not open for it, you are not available for it. You are not ready to move, to explore; you already have the answer. And the question is arising out of that answer. The Jews had the answer. They KNEW that he was not the Messiah, that he was not God. Why? -- because they had the idea that when the Messiah came EVERYBODY would recognise him! Everybody -- without any exception. That was their idea of the Messiah, that everybody would recognise him.
And if Jesus was not recognised by everybody, how could he be the Messiah? They have a definition. They had also

believed -- that has also been their knowledge -- that when Jesus, the real Jesus, the Christ, the Messiah came, everybody would be liberated immediately. All past sins, present sins would disappear in that light, and it had not happened. 'Christ is there but people are not liberated yet, they are still living in sin, they are still living in misery. So this man cannot be the Messiah, cannot be the Christ.' This was not the man they were waiting for.
These are prejudices. They had never seen any Messiah. How could they define what would happen when the Messiah came?
For example, if in the dark night of your soul you have an idea that when the morning comes, money will shower from the sky: when the sun rises, everybody will become rich. And then in the morning when the sun rises, how can you accept that this is the sun? -- because the money is not falling and everybody has not become rich, people are still poor. And you go on looking at the sky and no money is coming. And because you are too concerned with the money, you don't see what is coming from the sun -- the light, the life, the ecstasy. You cannot see that because your eyes are completely covered with your prejudice, with your idea. And then you ask 'Who is this Jesus Christ?' You already know how the Messiah should be. That is hindering, that is an obstruction.

That's why the Jews missed. It was for this man that they had been waiting for centuries, and when he came and knocked on their doors, they missed. They denied him. How could they have denied? Were they bad people? No, they were people as good as you are, they were as good as

Hindus and Mohammedans and Buddhists; there was nothing wrong with them. Then what was the problem? The problem was their knowledge. They had a prejudice. And when Christians answer that Jesus is the only begotten son of God, again it is knowledge.

What I want to say to you is: that the questions and the answers are coming from the same source; they are not different, they are not a little bit different. Christians say he is the only begotten son of God. Now this is stupid, because all comes from God, so how can Jesus be the son of God EXCLUSIVELY? Everybody is the son of God, we all partake of sonhood. God is our father, and that's what Jesus goes on saying again and again. But Christians won't listen. They have an idea that God has sent his only son. Why 'only'? -- too afraid that he may have another son to send, and the other son may come and then there will be conflict. Then who is right? 'So make it sure, certain, that he has only one son so that you are finished. Once more the Bible has come, now there will be no more Bibles coming again.' Mohammedans say 'Mohammed is the only prophet -- the last prophet. Now there will be no more coming. He has brought the ultimate.' So nobody can improve upon the Koran, nobody can improve upon the Bible, because nobody has the right to improve.

Why 'the only begotten son'? Are not trees, and the rivers, and the mountains, and the stars, and man, and animals, and birds created by God? Doesn't this whole existence come from God? Is it not flowing from his being? God is the totality of all. Rocks and rivers and mountains are as much his creations as you are, as Jesus is. There is no distinction. All beings participate in God. In fact, to BE IS to

participate in God. Otherwise you cannot be -- there is no other way to be!
TO BE IS to be God!
Then what is the difference between you and Jesus? The difference is not of your being, the difference is only of your knowing, recognition, awareness. Jesus knows that he is the son of God, and you have not yet recognised it. That's the difference. You can recognise it any moment. In that very recognition... the transformation, what Jesus calls METANOIA. It is only a question of recognition.
You have become oblivious of your reality, he is aware -- but there is no difference between the beings. You are as rich as he is; he knows it, you don't know. Because you don't know you remain poor, not because you are poor. You are not poor! How can you be poor when God is showering every moment on you? When he is beating in your heart, and circulating in your blood, and flowing into your consciousness, how can you be poor? You are not beggars. Everybody is an emperor, but you are not aware of the fact. You don't look inside yourself where God goes on making contact with you. You don't look into your source. The word that Jesus uses for looking into your source is 'return'. That word 'return' has been translated as 'repent'. 'Repent' also means return, but it has fallen into wrong associations. It has become repentance. It has nothing to do with repentance. Return -- turn into your own being, a hundred-and-eighty-degree turn, and suddenly you see the light that you have always been. You see the light that you are. You see God. And for the first time you recognise that you have never lost track of him; he was just behind your back. You were not looking at him.

It is as if the sun has risen and you are standing in the full morning with closed eyes. Just open your eyes. Jesus is standing just by your side with open eyes, and you are standing with closed eyes. That's the only difference, there is no other difference.

Jesus is man because you are God.

Let me tell you what I mean. Jesus is as much man as you are man, and you are as much God as Jesus is God. God and man are not two separate entities. Man is one of the forms of God's expression in the world. Jesus is man and God, so are you. And to understand Jesus is to understand your own situation. And to love Jesus is to love your own being. To meditate on Jesus to meditate upon your own division, the gap that has come in your being between you and your own real self. To understand Jesus is to bridge that gap.

Jesus has no privilege over you, neither has Buddha. Nobody is privileged, otherwise God would be unjust. Everybody has the same powers. In the eyes of God we are all equal. Inequality is our creation. In God's eyes everyone is equal to everything else.

The Jews were very disturbed because Jesus was claiming that he was God, or God's son. For two thousand years Christians have been defending Jesus -- that he was God, that he is God.

And they have been trying to efface ALL the possibilities with which it can be proved that he is man. That's why they say he was born out of a virgin mother -- that is the beginning. So they deny his manhood, so he is not just like you; he is special. Even in his birth he is special. Then they try to make his life in such a way that no indications are left

that he was human. He was very human, utterly human. He was a total man. He was not a perfectionist. When it was needed to be angry he became really angry. He threw the money-changers out of the temple and he said to them 'What are you doing here in my Father's home, in my Father's temple? Get out from here!' And he was in such a rage, that alone, single-handed, he threw many people outside.

He loved people. He had friends, he mixed with people. He ate with people, drank with people, he moved with people. He lived like an ordinary man. He had no pretensions of being anything extraordinary. And even if something extraordinary happens, he always says 'It is your faith that has performed the miracle. It is God's mercy on you. It is something between you and your God.' He does not even expect gratitude. Somebody is very grateful because a miracle has happened and he has been cured, and he wants to touch his feet and thank him, and he says 'No.' And the man says 'You are a great man, you are so good!' and Jesus says 'Nobody is good except God. You thank him. Forget about me. It is your faith that has cured you, not I. And if you have to be thankful, you have to be thankful to God. Forget about me. Don't allow me to be between you and your God.'

That's exactly what Buddha is reported to have said to his disciples 'If you meet me on the way, kill me immediately. Never allow me to stand between you and the reality. Hold my hand as far as you are not capable of walking alone and on your own. The moment you are capable of walking alone and on your own, just forget about me. Go ahead. Then don't cling to me. Then don't try to remain a shadow

of me. If you meet me on the way, kill me immediately!' he says. That's what Jesus goes on saying again and again 'Forget about me. Let your thanks go directly to God. Who am I?'

Christians have been trying to efface all traces of his humanity; so he is born out of the virgin Mary, a virgin mother, which is absolutely absurd. Then he lives a life in which all human traits are removed. Christians only talk about his miracles, not about his ordinary life. They are afraid. Christians say that Jesus never laughed! Now this seems to be the ultimate in stupidity. Jesus... and never laughed? Then who else can laugh? But laughter seems too human, too mundane: they cannot allow Jesus to laugh. But Jesus' life is such that he must have been laughing. He must have been really laughing. He must have been a man of laughter, because he says again and again 'Rejoice! Be merry! Celebrate!' These words cannot come from d man who has never laughed. And a man who has never laughed, why should he go to parties? Why should he drink with people? Why should he be mixing with people? And he was a mixer. Every day, every night, he was moving with people. He was not secluded. He must have been really laughing, enjoying. But Christians say he never laughed. They have made his picture very sad-looking, long-faced, burdened. This is not possible! This is utterly wrong, because it goes against the basic realisation of a Christ, of a Buddha. Because a man who has attained to ultimate consciousness will be completely blissful, cheerful. His life will be a song and a dance. It will have the quality of flowers and stars. It can't be sad. Why should he be sad? It is his Father's world, it is his God's world. Why should he

be sad? He has come home. When is he going to be happy? If you are not happy by knowing God, then there is no possibility.

Jesus looks so sad. He has been painted sad. He has been painted as 'the Saviour'. He has been painted as if he is carrying the burdens of everybody and sins of everybody. He forgives you! He does not carry your burden, he simply forgives you.

This is a wrong standpoint, that he takes your burden upon himself. If it is not of worth, why should he take it upon himself? And if it is so valuable, why should he take it from you? He will put some more on you. No, he is not taking anybody's burden, he is simply helping everybody to drop it. Because it is you who are holding and clinging to it, it is valueless. When he says you are forgiven, he says 'Forget all about your sadnesses and forget all about hell. It is your Father's world, and he is compassion and he is love. How can love punish you? How can love throw you in hell? How can love torture you? God is not a sadist!'

And then Christians say: resurrection. Their whole Jesus depends on three things. First: a virgin birth; second: a non-laughing, non-enjoying monotonous, sad life of miracles; and third: resurrection. These are the three things that seem to be important to them, and these are all useless because they miss the whole point. The real Jesus is missed. This is a myth that Christians have created around him, and because of this myth the real Jesus is lost.

I would like to tell you, he is a real man, an authentic man. He lived like a man, and he Loved living like a man. He lived in all the dimensions of manhood, and yet he is God.

Now there are people, strange people... Just the other night I was reading a Christian theologian, T.L.J. Altizer. He holds that 'God has ceased to be God in becoming a man, Jesus. The incarnation is the death of God in his divine being. In short, God is dead, and Jesus is his son.' Altizer says that God died because he became Jesus.

There are people who are against Jesus being the incarnation of God. They look like enemies, because they say how can God incarnate himself in such a small body? How can the infinite come into the finite? And how can the eternal enter time? They have their logic. How can the infinite be contained in a small body? It is not possible, because God is so great and Jesus is so small; they say it is not possible.

Now look at the other side. Now this is a Christian theologian. He says: Forget about God, God DIED the day Jesus was born. He became Jesus. God exists no more, now Jesus is God.

This is another extreme. First, the enemy does not allow God to incarnate because how can he incarnate? His logic is also the same; he denies Jesus' Godhood. To oppose this man, people like Altizer are there. They are ready to kill God to make Jesus a perfect God. Now God has disappeared into Jesus, he lives no more.

These are not the right ways to bridge: either 'God has to die' or 'Jesus has not to be a God'.

My understanding, my vision is totally different. God descends, not only in Jesus but in everybody. This incarnation is not only for once, it is an everyday incarnation. When a child is born to you, God is incarnated. When a seed sprouts, God is incarnated. When a sun is

born, God is incarnated. When a flower blooms, God blooms. It is only God, there is nothing else. Existence is synonymous with God. And God can go on incarnating in millions and millions of forms. He remains inexhaustible, that's what the Upanishads say. They say: You can take out of the perfect as much as you want, but the perfect remains the perfect. You can take it COMPLETELY out of itself, and yet the whole remains behind intact. That is the meaning of the infinite.

If you take something from the infinite and the infinite becomes a little less, then it was not infinite in the first place. The definition of the infinite is that you can take as much as you want, but you cannot exhaust it. God goes on being born, and remains unexhausted. And there are poor thinkers like Altizer, who think God was exhausted with Jesus. That too is a very very cunning device, so nobody can be born any more as Christ. So no more Buddha, no more Mahavir -- with Jesus God is finished, the doors are closed. God is dead because Jesus is there. God has become Jesus, so God cannot remain as God. To put the whole philosophy of Altizer in short, I would like to say, he is saying: God is dead, and Jesus is his son.

The father need not die in the son, the father can give birth to many sons.

You will be surprised, an ordinary father, a human father... How many sons can a human father give birth to, do you know? Millions. One single couple, if allowed time, can populate the whole world. That's how it has happened... Adam and Eve, one single couple, and they have populated the whole world. One single seed, and the whole earth will become green, just time is needed. An ordinary man will

have intercourse at least four thousand times in his life -- ordinary, very ordinary. Those who go more into lave, they can make more -- eight thousand, ten thousand or even more. But the normal average is intercourse four thousand times. In each single intercourse, do you know how many cells are released? Millions. And each single cell can become a human being. Multiply four thousand by millions... A single human father can give birth to the whole earth. What to say about the ultimate Father? Altizer's God seems to be very poor. A single incarnation and he dies, and he disappears. But there is a cunning trick in it so that Jesus becomes God and nobody else can become god again: so that Jesus remains the ONLY begotten son. I would like to say to you that Jesus is beautiful, he is divine, because everybody else is ALSO beautiful and everybody else is ALSO divine. The difference is of recognition not of existence. The difference is only of knowledge not of ontology.

Jesus Christ is both Jesus and Christ. He is Christ in Jesus, and he is Jesus in Christ. He is the meeting point where two worlds meet, where two utterly polar worlds meet. And hence the beauty, and hence the ecstasy of Jesus.

Ecstasy always arises when two polarities meet. The bigger the polarities, the bigger the distance between the polarities, the bigger the ecstasy. That's why while you are making love to a woman there is great joy, because two polarities meet. Not very big polarities, because a man and woman are not very far away -- not very distant, but still distant. When a man and woman meet and are lost in love there is great ecstasy, there is great joy because they are dissolved, the egos are lost. Boundaries are no more valid -- they are

overlapping, overflowing into each other. Their ordinary mundane worries don't make any sense in this moment of joy. This orgasmic moment, how does it arise? It is the meeting of the polarities. What to say about Jesus meeting Christ, Gautama meeting Buddhahood, man meeting God -- those are the ultimate polarities as far away as possible -- finite meeting infinite. The very meeting is the ultimate in celebration.

Jesus must have been ecstatic. Because of the Christian painting, Christian ideology, he looks very sad. He must have been a man of great joy, overflowing with delight. What else is possible when the light has happened inside? -- delight has to happen outside. They go together. When the house is lit -- even with closed windows, travellers can see the light falling outside, from the curtains, from the doors. That is delight! When light has happened inside, from the outside people can see something immensely valuable flowing.

That is the definition of ecstasy: polarities meeting. Ordinary man is like a person living in sleep. not aware of who he is. When God's energy touches him, when he is available to God's energy, when he is receptive to God's energy, when that stirring energy comes dancing into him, there is ecstasy. There is no ecstasy unless we join the mundane with the supramundane, the mud with the sun, the earth with sky, the body with the soul, matter with mind -- only then, when sun and the mud meet, is the lotus born, the lotus of ecstasy. Unless reality is as miraculous as the supposedly miraculous, we are frozen in ice.

Man as man is a frozen thing. And let me say to you: God as God is also a frozen thing. So it is not only that you are

seeking God, God is also seeking you. It is not that without God you are sad, God is ALSO sad without you. And when you meet with God, and God meets with you, it will not be only YOUR ecstasy, it will be his ecstasy too. The whole existence will feel ecstatic. Whenever a single human being becomes a Christ or a Buddha, the whole existence dances, the whole existence is overjoyed -- goes mad with ecstasy! Meeting is the melting of the divisions. Thinking of yourself as man is creating a division. And if you don't drop this division, this category that you have created around you, that 'I am a man', you will not allow God to enter in you. You have to be completely free from boundaries, from all boundaries -- the boundary of the Hindu, the boundary of the Christian, the boundary of man, the boundary of richness, poorness, education, uneducation, the boundary of white and black, the boundary of the brahmin and the SUDRA -- all the boundaries have to be dropped. In that very dropping the eternal enters into your time world. Into your dark night of the soul comes that light, floods that light. And suddenly, you are no more the same. And let me repeat: God is also no more the same! God was never so rich as he became after Christ. He was never so rich as he became after Buddha. He is not so rich as he will become when you meet him, because you will pour into him. I know you only have a small energy, but an ocean is created by small drops falling, falling, falling... Small rivers flow into the ocean and create the ocean. No single river can create the ocean, but each single river goes on creating it, goes on helping it. God is bigger than ever every day, because some water, some river again flows into him, again brings a new life, a new thrill.

God is evolving, God is hot a static thing. God is evolving every moment.
Meeting is the melting of the boundaries, blurring of the divisions, overlapping, overflowing. This is what is called trust or faith or surrender. At absolute zero, absolute surrender, life takes over once more and we are returned to God or to Tao or to DHAMMA, to free-flowing totality. God is the free-flowing totality, God is not a person.We return to our pure being only when we become a free-floating totality. In this state everything: is okay, right.
A rusting tin can fill us with radical awe as the sunlight catches it...
In Yoga they call it a certain state of NADAM, a certain state of harmony, accord. When man disappears into God and man's conflict with God disappears, there IS NADAM, there is harmony -- what Heraclitus calls 'the hidden harmony'. NADAM IS homeostatis -- harmony, rhythm. You are out of rhythm, out of tune with God, that is your misery. Jesus is in tune with God, that is his joy. If he is also miserable, if he is also sad, then what is the difference between you and him? The difference is that he feels for you, that he feels all compassion for you, but he himself is in utter joy. In &ct, because he is in utter joy, he feels sorry for.you, he feels compassion for you. He wants to bring you also to this utter J oy, and he knows it is yours just for the asking. Hence he says ASK, AND IT SHALL BE GIVEN YOU; SEEK, AND YE SHALL FIND; KNOCK, AND IT SHALL BE OPENED UNTO YOU.

The sutras:

AND ONE OF THE PHARISEES DESIRED HIM THAT HE WOULD EAT WITH HIM. AND HE WENT INTO THE PHARISEE'S HOUSE, AND SAT DOWN TO MEAT.

Jesus was always ready to go anywhere to anybody. He wanted as many people to come in contact with him as possible. He never missed a single opportunity of Contacting people.

Before we go further into the sutras, a few things about Jesus' way, his work, have to be understood. How did he transform so many people? what was his secret? what was his alchemy?

Remember these seven words. Christ means to me these seven words, and this is his whole alchemy. First: catalytic; second: catalepsy; third: catharsis; fourth: catastrophe; fifth: cross; sixth: conversion; and seventh: Christ-consciousness. This is his whole alchemy, how he used to transform people. His work is different from Buddha's, his methodology is different; different from Krishna's, different from Mohammed's. He is a unique Master.

First: catalytic. Jesus' work is that of a catalytic agent. He wants people to be in contact with him, what Hindus call SATSANG. To be in contact with the Master, to be in the presence of the Master -- the very presence functions. Jesus does not give methods to people, that is not his way. Patanjali's way is to create devices, methods; that is the way of Gurdjieff too -- to create methods and devices so people can start growing. Jesus' way is that of SATSANG. He transforms people just by his touch. He overpowers people, he surrounds them. His energy starts dancing

around them. He starts pulsating his being, and in his pulse -- that powerful pulse of Jesus -- the other person also starts pulsating. In the beginning, hesitant, afraid, not knowing where he is going, but slowly slowly he gains momentum. It is like a dancer. Have you not watched when a dancer is dancing and the music is on, something of the dancer starts happening in you? Your feet start moving, you start tapping the chair with your hand, your head starts nodding. You are filled with it. Some pulsation has reached you.

Jesus' methodology is to pulsate people through his pulse, to magnetise people through his magnetism; to be with them. And the best way to be with them is when they are very very relaxed. Hence Jesus was always ready to go to people, to drink with them, to eat with them, because that is the most relaxing moment in people's lives. Buddha has never done that -- that was not his way. When people are eating, they are relaxed.

Have you not watched it? Even businessmen like to take you for lunch, because then things are easier. You are more positive, you are more relaxed, you say yes more easily. So if the salesman wants to sell the car to you, he takes you for lunch. When your belly is feeling good and you are feeling very contented, and the aroma of the food and the joy of the food, and you are feeling really satisfied... it is very difficult to say no. It is easier for the salesman to sell something to you. And Jesus is the greatest salesman. It is not just accidental that his religion has become the greatest religion as far as numbers are concerned. The greatest salesman ever.

He would go to people to take food with them or to drink with them, and that was the moment when he would try to

infiltrate their being with his presence. That was his catalytic, magnetic power. When people are drinking... You have drunk a little bit -- you become more relaxed. Then things are more easy, you are less defensive.

Gurdjieff used to do that -- that was his everyday work. Just as every day I go on talking to you, every day he used to invite his disciples for food. That was the greatest thing. Every day, every night. And it was not an ordinary dinner. It used to continue for five hours, six hours, seven hours, almost half the night. And then drinking... and he would force you to eat and drink, and he himself would be serving and it would be difficult to say no; eating, drinking, laughing, you would be less defensive. And he would be telling jokes, and people would become very very relaxed. The atmosphere would become very homely -- utterly homely. They would forget who Gurdjieff was and who they were. They would relax into his being, and his work would start.

That's exactly what I am doing I go on talking to you. That is a kind of feast, a feast of words. You become involved in the words, you become utterly involved with the.words, and my work, the REAL work starts. That is indirect.

So the first thing, the first word to be understood about Christ is 'catalytic'. He is not a great philosopher like Buddha. He is not a great scientist like Patanjali. He is not a singer like Krishna is. But he has his own method and that method is of the catalytic agent.

In the East there have been many Masters like that, but Jesus is the ultimate in SATSANGA: just being with people.

The catalytic agent means that nothing is done to you, but something happens to you. The catalytic agent does not go into you, and does not do anything in you. But just the presence, just the very presence provokes you, inspires you, and something starts growing in you. Just as scientists say, if you want to make water, hydrogen and oxygen are needed; but they cannot meet unless electricity is present as a catalytic agent. It does not enter into them, it remains aloof, but its very presence helps them to meet. That is very miraculous. Science has not yet been able to know how the catalytic agent works, because nothing goes out of it, it is simply there. But you can understand it.

Sometimes I am simply here, and something becomes silent in you. And this can happen even when you are far away if you remember me. If you remember totally, immediately you will find something has changed. The vibe around you is no more the same, something has fallen quiet, silent. The turmoil of the mind is a little far away, not so close by. You are settled and centered.

Just the other day somebody asked the question 'While I am here listening to you and to your words, much is happening to me. But when I go back, will it continue to happen when I will be listening to your tapes or reading your books?'

It depends on you. It can't depend on books, on tapes, but it depends on you. If in those moments of listening to the tapes or reading the books you can feel my presence, you can visualise my presence, you can think of me and remember me, it will go on happening. There will be no problem. Distance does not make much difference.

For the first time it is needed to be close. Once the contact has happened, then you can call me anywhere. And when I

say you can call me anywhere, I mean you can simply fall into my presence anywhere, you can just remember me. Calm and quiet, remember me, be full of my presence, and suddenly it will be there, and it will function as a catalytic agent.

A catalytic agent is a miraculous thing. This is Jesus' real miracle. Tao has a word for it, they call it WEI-WU-WEI, action without action. The Master does not DO anything to you, he does not interfere in your being, he simply is there. But he is pulsating and his pulsation is strong; his pulsation is vital. He is like a great wind which goes on blowing, surrounding you. You are like a fragile tree; you start swaying in the wind and something starts happening to you -- the dance. The wind is invisible, and in fact the wind is not doing anything to you, it is simply blowing on its own way. But it can give you the thrill, it can wake you up! This is what acid people call a 'contact high'.

It happens sometimes when somebody has taken LSD and is really deep into it, gone, and you are just taking care of the person. You have not taken LSD, you are just taking care of the person because it is dangerous to leave him, and suddenly you start feeling that something is turning on in you. This is now a universal experience, because so many people in this generation have taken LSD, marijuana, psilocybin and things like that. This is a universal experience now, that sometimes just by being in the presence of somebody who has gone deep in his LSD trip, you start feeling high. Something starts moving in you. Wings grow, and you start flying. And you have not taken anything! Then what is happening? Because that man's pulsation is so powerful in this moment, that man is

blowing like a great wind, he takes you with him unawares. You are pulled by him, you are taken by his stream of consciousness.

This is a new experience in the West, but in the East it is very ancient. And this is nothing, because LSD is LSD -- such a small quantity you take. But a Jesus is pure LSD -- just LSD and nothing else! He is made of the stuff LSD. A Buddha is absolute marijuana. Each single cell of his body is marijuana. It is not chemical, it is spiritual. It is such a vital force that there is no other force which is more vital. The only question is if you become available to it -- then it turns you on.

The second word is 'catalepsy' -- the suspension of your old being. When you are in contact with a Christ or a Buddha, your old being is immediately suspended out of the very shock; you cannot function as you used to function before. The very presence of the Christ is such a shock that everything is suspended. For a moment all thoughts stop, all feelings disappear. For a moment you may miss a heartbeat. That's why it happens that around great Masters you will see many people who look like zombies. They are in a kind of suspension.

Just the other day Divyananda came to me. He works in my garden. And he said 'What is happening to me? I have become almost like a zombie, and I am afraid. Should I go and do something else?' And I told him 'You be a zombie. Be a perfect zombie, that's all. You continue your work.' Now something immensely valuable is happening, but he cannot understand it yet. This is what is happening: catalepsy. He is open to me, and working in my garden he has become even more open to me. He is in shock, he is

forgetting who he is. He is losing his old identity, he is paralysed! Why paralysed? -- because the old cannot function and the new has yet to be born. So he is in the interval.

This is going to happen to many. Don't be afraid when it happens! It will go, it is not going to remain, but it is on the way. It happens. This is a state of not knowing: you don't know what is what, all your knowledge is lost, all your cleverness is gone. You become idiotic. You look like an idiot. People will say that you have become hypnotised or something, that you are no more your old self. That is true. But it is a kind of shock, and good, because it will destroy the past, it will make you discontinuous with the past, and it will bring the fresh, the new. It will allow something original to happen. But before the original happens, the past has to go.

You are like a pot in which there has been poison for a long time, for many years, for many lives. Now before something can be poured into it, the poison has to be thrown out and the pot has to be cleaned, utterly cleaned. Even if a little bit of poison remains hanging around, it will destroy the new that is coming, it will kill it.

That is the whole meaning of sannyas and disciplehood: that your past has to be completely washed away; your memory, your ego, your identity -- all have to go. When you are just an empty pot, then something more is possible.

That is the third state: catharsis. When your head is in shock, your heart becomes free, because the head is not allowing the heart to be free. It is keeping the heart as a prisoner. When the head has stopped in shock... And each Master beheads you, cuts your head mercilessly; destroys

your reason, destroys your logic; brings you down from the head. And the only way is to cut the head completely.
This is the third state: catharsis. When the head is no more functioning, its control is lost and the prisoner is free, then the heart starts throbbing again -- maybe after many, many lives.
And for many lives you have been repressing your emotions, feelings, tears, love -- they all flood you. That's what catharsis is -- the appearance of the heart. The repressed explodes and the emotional bursts out -- a kind of earthquake or a heartquake, a volcanic situation. You are flooded by the unconscious and the irrational. That's why a real disciple always passes through a kind of insanity around a Master.
The fourth state is catastrophe. When reason is gone and the heart goes mad it is catastrophe. And then the ego starts falling into pieces, because the ego is nothing but control. The control of the head over the heart is creating the ego. When the head is no more functioning, it is in shock, catalepsy, and the heart is in catharsis. The ego disappears because the ego is no more there. It cannot be there, the control is gone. And when the ego falls it looks like catastrophe. All is lost, chaos arises and now one feels that one has really gone mad. It is not just a temporary madness. It looks now as if it is going to remain there forever. One cannot look beyond it.
This is what Christian mystics call 'the dark night of the soul': a kind of hopelessness arises. One is utterly lost and there seems to be no possibility of getting out- of it. One is drowned and drowning. And the powers that are drowning you are so vast that there seems to be no hope that you can

get over them. The shores are no more visible; you are in the middle of the ocean.
And then comes the fifth: the cross. The ego dies on the cross.
In the fourth state it simply disintegrates, but goes on lingering in fragments, clinging here and there. In the fifth it dies, the ego completely dies -- no more identity with body or mind, a state of negation, death, emptiness. Great trembling, fear... one is on the verge of the abyss called God. That's where Jesus found him -- on the cross. That cross has to come to everybody. Jesus says everybody has to carry his cross on his shoulders.
Then comes the sixth: conversion. Only when you are dead does God become alive in you. Only when the seed dies does it become a tree, only when the river disappears into the ocean does it become one with the ocean: conversion.
'Conversion' is a beautiful word very badly used by Christians. They think that if somebody is a Hindu and becomes a Christian, this is conversion. This is not conversion. A Hindu becoming a Christian, this is nothing. He has simply changed one prison for another, one priest for another, one book for another. But there has been no real change, no transformation. A Christian can become a Hindu; Hindus think this is conversion. This is not conversion. Conversion happens only when the ego dies and God is born in you. Conversion is when the human becomes divine, not when a Hindu becomes Christian or a Christian becomes Hindu. But when the human becomes divine, when Jesus becomes Christ, then there is conversion; when Gautama becomes Buddha, then there is conversion.

In the fifth, the cross, the ego dies. In the sixth, the self is born -- the supreme self, the ATMAN, your real self. For the first time you know who you are. Mountains are again mountains, rivers are again rivers. All confusion gone... clarity arises. Your eyes become transparent, you can see things. Now there are no more any prejudices, no more any ideologies. One is neither Hindu, nor Mohammedan, nor communist, nor fascist. One simply is... a purity of isness. This is where what Hindus call SATYAM, SHIVAM, SUNDERAM IS felt. SATYAM means truth, SHIVAM means good, and SUNDERAM means beauty. Not before that.

Before that, what you call beauty is nothing but lust. What you call good is nothing but conditioned morality. What you call truth is nothing but correspondence between you, your statement and things.

It is like you say 'In the room there are three chairs.' And somebody goes and finds three chairs, so it corresponds, it is 'true'. This has nothing to do with truth, it is just correspondence, a true statement. But what about truth? What is truth? -- three chairs? If there are two chairs, it is untrue. This is only linguistic and logical truth.

Truth means that which is hidden behind the trees and the mountains, hidden behind people, hidden behind everything. That 'hidden' becomes unhidden, then you come to truth.

Truth... and then you come to SHIVAM; your life becomes good. Not in the sense of being a moral person, a Pharisee, a puritan, no; your life becomes spontaneously good. Not that you try to do good. but whatsoever you do is good. You cannot do bad! The bad is impossible, because you

cannot think of yourself as separate from others. How can you do bad? You cannot hurt anybody because now hurting anybody is hurting yourself. Your ego is gone. You hurt somebody and you are hurt. You kill somebody and you are killing yourself. You steal from somebody and you are stealing from your own pocket. Now goodness is just natural -- not imposed -- spontaneous.

And SUNDERAM. And only then, when you have known what is and you have become spontaneous, can you know what beauty is. Beauty is not only poetry, it is the vision of truth, it is the vision of God.

But one step more. It is like you are one thousand miles away from the Himalayas in the early morning and you see in the clear sky no clouds, and the Himalayan peaks are standing there. Those virgin snows shining like gold in the morning sun... but you are a thousand miles away. It is beautiful, it fills you with awe, but you are still distant.

So in conversion: SATYAM, SHIVAM, SUNDERAM.

And then the seventh state is Christ-consciousness. You are no more away from the peaks, you have become the peaks! You are no more away from those virgin snows, you are those snows. You are not seeing sunrays reflected on the snow, you are those sunrays. Christ-consciousness is born: one becomes one with the whole. One becomes that which one really is. One becomes one with God. Buddha calls it NIRVANA, Christ calls it 'kingdom of God', Hindus call it SATCHITANANDA. Now again another trinity arises. First in the sixth: SATYAM, SHIVAM, SUNDERAM -- truth, good, beauty. In the seventh: SAT -- being, CHIT -- consciousness, ANANDA -- bliss.

Remember these seven words and meditate on them. Then you will be able to easily understand these immensely significant sayings of Jesus.

AND ONE OF THE PHARISEES DESIRED HIM THAT HE WOULD EAT WITH HIM. AND HE WENT INTO THE PHARISEE'S HOUSE, AND SAT DOWN TO MEAT.

AND, BEHOLD, A WOMAN IN THE CITY, WHICH WAS A SINNER, WHEN SHE KNEW THAT JESUS SAT AT MEAT IN THE PHARISEE'S HOUSE BROUGHT AN ALABASTER BOX OF OINTMENT.

This woman is Mary Magdalene.

AND STOOD AT HIS FEET BEHIND HIM WEEPING, AND BEGAN TO WASH HIS FEET WITH TEARS, AND DID WIPE THEM WITH THE HAIRS OF HER HEAD, AND KISSED HIS FEET, AND ANNOINTED THEM WITH THE OINTMENT.

Just the presence of Jesus... He waLked on that street, he went into this Pharisee's house, and this woman Mary Magdalene heard. This was his first meeting with Magdalene. She was a prostitute. And something welled up in her heart.
Sometimes it happens that saints miss and sinners achieve, because saints are very proud of their sainthood. The ego is strong.

Now a saint has not come to see Jesus but a prostitute. Hearing that Jesus is so close by, knowing that he has come... Maybe she had always dreamt and always wanted to see him but was afraid whether she would be allowed or not. She may have felt embarrassed, may have felt shy. What would he say? How would she stand before him? But she must have dreamt, she must have desired. Now the opportunity has come.

AND STOOD AT HIS FEET BEHIND HIM WEEPING...

Now she is standing behind, weeping. This is the way to meet Christ. How can you encounter him from the front? It will be difficult to encounter him from the front -- you will be dazzled. And encountering him from the front will be a kind of ego. No, one can only meet Jesus weeping, because the meeting with Jesus is not of the head, but of the heart. And one can come only from behind -- hesitant, knowing perfectly well 'I am not worthy.' The more you feel that you are not worthy, the more worthy you become. The more you feel you are worthy, the less worthy you are, because it is basically pride that hinders, nothing else. Rabbis won't go to Jesus, saints won't go to Jesus. I have never heard... not a single story that any saint went to see Jesus. How can they go? It is impossible. They would like Jesus to come to them. They cannot go, their pride will not allow them.
If sometimes some respected people have come to Jesus, they came hiding. One professor came one night in the dark when everybody had left, because he was very respected. His name was Nicodemus. He was also a rabbi and a professor, and a member of the board of the great temple.

He was afraid to come in the daylight -- people would come to know. And when people would see that he had come to see Jesus, then they would suspect his knowledge. 'So he is also following this madman? So he has also fallen into his trap?' He comes in the dark night when nobody is there.
But this woman, this woman of the street, comes to see Jesus. She stands behind, is weeping.

... AND BEGAN TO WASH HIS FEET WITH TEARS...

And when she comes in front of him, what does she do? She washes his &et with tears. How else can the feet of a Christ or a Buddha be washed? You have to pour out your heart. Those tears are nothing but her heart. She is crying, weeping -- she is utterly happy too. She is sad about her past, she is repentant about her past, but she is utterly overjoyed too because she has been able to come to Jesus, she has been able to touch his feet.
She must have been afraid, because no saint would allow himself to be touched by a woman of the street. She must have been afraid Jesus would say 'Woman, keep away!' But he has not said anything. He is there utterly showering compassion on her.

... AND BEGAN TO WASH HIS FEET WITH TEARS, AND DID WIPE THEM WITH THE HAIRS OF HER HEAD, AND KISSED HIS FEET, AND ANOINTED THEM WITH THE OINTMENT.

NOW WHEN THE PHARISEE WHICH HAD BIDDEN HIM SAW IT, HE SPAKE WITHIN HIMSELF, SAYING, THIS MAN, IF HE WERE A PROPHET, WOULD HAVE KNOWN WHO AND WHAT MANNER OF WOMAN THIS IS THAT TOUCHETH HIM: FOR SHE IS A SINNER.

Now this woman is being transformed, and this Pharisee -- this respectable man -- is missing. He has invited Jesus but he is not pulsating with him. Now his mind, his knowledge, his prejudice are coming in the way.

... HE SPAKE WITHIN HIMSELF... THIS MAN, IF HE WERE A PROPHET...

Now he knows the definition of a prophet. Everybody thinks he knows the definition of God, prophet, Messiah, Christ, Buddha. You have not ever looked into the eyes of a Buddha, you have never tasted of it.
Just the other night a sannyasin was saying to me that in Vrindavan here, things like garlic and onions are used int he food -- -'These are harmful to meditation' -- as if he knows what meditation is. He has heard it. He runs a restaurant, so he knows about food -- that is true; but he does not know anything about meditation. Who has told you that onion and garlic are against meditation? Have you meditated without onion and garlic and then with onion and garlic? Have you experimented? Just foolish ideas, fads, go on being given from one to another. One generation gives its foolishness to another generation. And the longer it has been transferred, the more powerful it becomes, because it

has a history. The onion is so innocent. If you want to avoid, avoid apples not onions, because it is the apple which created the whole trouble.
But that story also seems to be wrong because I eat three apples every day just to see when God is going to expel me -- he has not expelled me yet. My doctor had told me when I was young that an apple a day keeps the doctor away. So I started eating three to keep everybody away! But God has not expelled me yet, and he seems to be very overjoyed with me.
But the onion? It was not even forbidden to Adam. And if garlic is the problem, then Maitriji will never enter the kingdom of God -- impossible. And he would not like to either, if he has to enter without garlic.
Fads! You don't know anything about meditation. You don't know anything about Christ, you don't know anything about Buddha. But you have ideas, and you are not even hesitant. He was so certain about it that even I felt it would be very shocking to say anything to him. So I said 'You come back and you start improving things here.'

... HE SPAKE WITHIN HIMSELF SAYING, THIS MAN, IF HE WERE A PROPHET, WOULD HAVE KNOWN WHO AND WHAT MANNER OF WOMAN THIS IS THAT TOUCHETH HIM: FOR SHE IS A SINNER.

He must have been waiting. Now this is a good situation to judge whether this man is a Messiah, a prophet or just an ordinary pretender. Now he is a pretender. He has not even been able to know that this woman is a sinner. He should have shouted 'Keep away, you ugly woman! You want to

pollute me? poison my being? Keep away your ugly and impure hands! Get out from here!' Then the Pharisee would have been very happy. He would have recognised. 'Yes, this is how a prophet should be.' He would have touched his feet -- but if he fits with his knowledge, then only... He is not ready to fit with Jesus; Jesus has to fit with him. That has to be remembered always.
Many of you try, with me too -- I have to somehow fit with your inner arrangement, with your ideas. I have to behave according to you; if I don't behave, then I am wrong. But you are not hesitant about your ideas. If your ideas were right, then you would have arrived long before. You have not arrived, you are still searching and stumbling. And still you think your ideas are right?
This Pharisee knows nothing, otherwise he would have become a Christ by now. But knowledge is very stupid, very pretentious. It goes on believing in itself.

AND JESUS ANSWERING SAID UNTO HIM...

Jesus must have watched what happened, must have seen this man's face changing, must have seen that he was feeling a little ashamed that he had called this man into his house. Maybe he would have to clean his house, and whitewash it again. 'And not only this man has entered, a prostitute has come... And he does not know a thing about anything. He seems to be completely ignorant of the scriptures.'

AND JESUS ANSWERING SAID UNTO HIM...

And he has not SAID anything.
Many times you don't ask me things and I answer, because I feel the question is there. You are not gathering courage to ask it.

AND JESUS ANSWERING SAID UNTO HIM, SIMON, I HAVE SOMEWHAT TO SAY UNTO THEE. AND HE SAITH, MASTER, SAY ON.

Now things have changed. Just inside he was saying 'this man' and outside he says 'Master'. How man lives in hypocrisy! How man goes on living in two worlds -- split, schizophrenic! And these people think they can even deceive Jesus. Inside he says 'This man is not a prophet at all' outside he says 'Yes, Master, say on.'

THERE WAS A CERTAIN CREDITOR WHICH HAD TWO DEBTORS: THE ONE OWED FIVE HUNDRED PENCE AND THE OTHER FIFTY.

AND WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM BOTH.
TELL ME THEREFORE...

asked Jesus

... WHICH OF THEM WILL LOVE HIM MOST?

Jesus always talks in parables, small parables, but greatly indicative, symbolic.

THERE WAS A CERTAIN CREDITOR WHICH HAD TWO DEBTORS: THE ONE OWED FIVE HUNDRED PENCE, AND THE OTHER FIFTY.

AND WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM BOTH. TELL ME THEREFORE, WHICH OF THEM WILL LOVE HIM MOST?

SIMON ANSWERED AND SAID, I SUPPOSE THAT HE, TO WHOM HE FORGAVE MOST. AND HE SAID UNTO HIM, THOU HAST RIGHTLY JUDGED.

But just see the point. This man says 'I suppose...' When he was thinking about whether Jesus was a prophet or not, he had not thought in the words 'I guess, I suppose, I think'. No, he was certain. Now he says 'I suppose... I guess that the one who has been forgiven most will love more.'

Jesus says

THOU HAST RIGHTLY JUDGED. WHEREFORE I SAY UNTO THEE, HER SINS, WHICH ARE MANY, ARE FORGIVEN; FOR SHE LOVED MUCH: BUT TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE.

Two things: first, if you are forgiven your many sins you will love more, naturally. If you love more, more of your many sins will be forgiven, naturally. It works both ways. It is not just that you love only because your sins have been

forgiven. If you love, your sins will be forgiven. If your sins are forgiven you will love. They go together.
Jesus is giving one of the greatest criterions ever given. It is not a question of how many sins you have committed in your lives -- millions! The question is: Can you bow down to God and ask for his forgiveness? Can you surrender? Can you say to him 'I alone am not able to pay your debts, I am helpless. I am lost. If you save me, only then can I be saved; otherwise, there is no hope.' If you can say this from your very core of being: that is prayer. In that way Christianity is far more religious than Buddhism, Jainism, Hinduism. Because Buddhism, Jainism, Hinduism depend more on man's act, KARMA. They don't depend on God's compassion, on God's forgiveness. That dimension is missing, utterly missing in Jainism. That's why Jainism is very very dry, mathematical, calculating .
Sometimes I suspect because Jainism is so calculating, that's why all Jains have become businessmen. There must be some relationship between the two. Very calculating! -- you have done one thing wrong, you have to do one thing good to cancel it. It is a question of mathematics. It is not religion. It is more of a science, because love never enters anywhere. Forgiveness... the very word is not known in Jain scripture. There is nobody to forgive, and forgiveness cannot be possible because that will be favouring a few people. There is no question of favouring anybody. Everybody has to suffer his sins, and everybody has to pay for them. It appeals to the logical mind, but it has no religious quality; it is dry. Without love, no religion can be religion.

Christianity has one beautiful thing and that is: God's compassion is our shelter. It is impossible to think that man will be able to get out of the mire of his actions on his own, all alone. He will get more and more into the mire. Man is helpless, unconscious, blind. To ask that he can get out of this LONG history of sins is almost to ask for the impossible. It is to ask for a miracle.

But there is a way -- a way if you can surrender. In utter helplessness if you can- cry for God and say 'Save me! I am defeated. I accept my defeat, and I don't carry any more pride that will ever succeed. My failure is utter. I fall at your feet.'

Compassion is always there, because we come from this source. This source is our mother, God is our mother. If God cannot forgive you, then who will forgive? If this existence cannot forgive you, who will forgive? Forgiveness is possible; that is the great message that Christ brings to the world. Every Messiah brings a special message, a unique message. This is Christ's special message.

WHEREFORE I SAY UNTO THEE, HER SINS, WHICH ARE MANY, ARE FORGIVEN; FOR SHE LOVED MUCH: BUT TO WHOM LITTLE IS FORGIVEN, THE SAME LOVETH LITTLE. AND HE SAID UNTO HER, THY SINS ARE FORGIVEN.

This is a miraculous statement! Just see the point of it. In his compassion, in his love, he simply says THY SINS ARE FORGIVEN. He is not miserly about it.

THY SINS ARE FORGIVEN.

Unconditionally! There is no condition attached to it. He is not saying 'You do this and do that, and then your sins will be forgiven.' No, he says 'They are forgiven. You loved much. Your tears have shown your helplessness. I have seen into your heart. You may have sinned on the outside. You may be a prostitute, but deep inside you are one of the purest souls that I have ever come across.'
Jesus has penetrated into her being. The prostitute is no more a prostitute, the body is no more a body. The visible is no more relevant, he has looked into the invisible, into that pure source: the fountain of consciousness. And this woman is really fortunate that she could cry, that she could wash his feet with her tears, that she poured ointment -- valuable ointment -- on his feet. These are just symbolic of her heart. She is pouring her heart.

AND HE SAID UNTO HER, THY SINS ARE FORGIVEN. AND THEY THAT SAT AT MEAT WITH HIM BEGAN TO SAY WITHIN THEMSELVES,

Now those Pharisees, those respectable people of the town -- they started thinking and said 'Who is this man? How can he forgive anybody? What does he think of himself?'
And yes, I say to you, Christ can forgive -- because he is not, only God is. He can forgive because HE IS NOT! He has disappeared, his ego no more functions there. It is God forgiving through him. Just as God is a rose in a rose, God is a Christ in a Christ

WHO IS THIS THAT FORGIVETH SINS ALSO? AND HE SAID TO THE WOMAN, THY FAITH HATH SAVED THEE...

These people were thinking in their minds again. To answer them, Jesus says to Mary Magdalene THY FAITH HATH SAVED THEE... He is not saying 'I have saved you.' He is saying 'How can I? I exist not, it is thy trust, thy faith.'

THY FAITH HATH SAVED THEE: GO IN PEACE.

Now there is no problem for you. Go in trust. Keep this trust alive. You are pacified.
Now those who had invited him, missed him; and this woman of the street penetrated into his deepest core and allowed him to penetrate into her deepest core.
When Jesus was on the cross, all his male disciples had left. They were hiding. Only this woman was near the cross, unafraid. It was dangerous.
In the night when he was caught, Jesus had told one disciple 'Don't follow me.' He said 'I will follow you, Master.' And Jesus said 'Don't be foolish. I know you -- before the sun rises you will have denied me thrice.' And it happened like that. In the dark night when he was being taken by the enemies as a prisoner, that disciple followed, hiding in the crowd. But the crowd became suspicious, this man seemed to be new. In the light of the torches they saw that this man seemed to be new, they were not acquainted. They asked him 'Who are you? Are you a follower of Jesus?' And he said 'No, I don't know who Jesus is.' And this happened thrice. And when it happened thrice, the sun

had not risen yet. And Jesus looked back and said loudly 'So you see, you have denied me thrice!'
The only person who was close to Jesus at the moment of death was Mary Magdalene, because she loved deeply. She was utterly sacrificed, dedicated to Jesus. When he was taken down from the cross she was the first woman to help. There were two other women -- his mother was there and Mary Magdalene's sister was there -- but not a single male disciple. Not a single one! Those wh-o had been discussing all along 'Who is the greatest?' and 'Who will be next to Jesus in heaven?' they were not there. They had escaped, afraid they might be caught they might be suspected of being followers of Jesus, they might be crucified too. Only love can remain to the very end. Only love can defy death. Read these sutras very silently, and try to feel Christ through them. His message of forgiveness is one of the most significant.
And I also say to you, that if you are ready, if you pour down your heart, your sins are forgiven. They are forgiven in your very surrender. Not that I forgive them, they are forgiven in your very trust; you are free, you are saved.
I Say Unto You, Vol 2

Chapter #6

Chapter title: An Idea Whose Time has Come
5 November 1977 am in Buddha Hall

Question 1
IS GOD OVERHEAD IN THE SKY, IN HEAVEN?

God is everywhere. God is everywhereness. God is not a person. You cannot locate him. God is the totality of all beings, of all things. But down the ages man has looked at the sky overhead for God, for a certain reason. The reason is not that God is overhead, the reason is that to search for God we have to go above our heads, that we have to transcend ourselves, that we have to look upwards. Not that God is there, God is everywhere -- below you, beside you, behind you, in front of you.

But we look up because we are low. We are living in a dark valley, and we look up. This is a kind of inner search. Just as the tree grows upwards, man grows upwards. Man is a kind of tree. But remember always, when the tree grows upwards its roots meanwhile are growing downwards. If the tree only grows upwards it will fall, it will not be able to remain rooted in the soil. The bigger the tree, the deeper it has to go low-wards, downwards. The roots go into the soil and the branches grow into the sky, and there is a great balance. It is almost in proportion. The bigger tree will have bigger roots, and the proportion is almost the same. There is a balance.

If a tree only goes downwards, it will be meaningless; and if a tree only goes upwards, it will not be able to exist. That's what has happened to humanity. A few people live only downwards: in sexuality, in food, in the body -- in the lower centres. They go on spreading their roots. Their life becomes meaningless, because meaning arises only when you start rising upwards. The higher you go, the more meaning, the more significance, because there is more light. Clouds become available to you, and the sun and the moon and the stars, and life starts taking the shape of

poetry. Life starts becoming a song. You can sway and dance into the sky, and you can whisper with the stars, and you can love the wind and the rains, and you can have a dialogue with the sun -- with the source of life and light. Roots remain dismal, sad, dark, lost into the soil. If a tree has only roots and no branches, no foliage, no leaves, no flowers, no fruits, how can it be meaningful? It cannot have fulfilment. Fulfilment comes only from fruition, flowering. But if a tree simply goes upwards and forgets to grow its roots, it will fall down; it cannot grow very far. It will be at most seasonal. Flowers will come and within weeks they will be gone. It will be very tentative. There cannot be any eternal significance in it. It will be seasonal.

To be really into existence and into God, one needs this proportion. I bring this proportion to you! That's why I am not against the body, because the body is your soil. I am not against sexuality, because that is where your roots have to grow and become strong. It is there where your roots have to get nourishment, the waters of life. But to stop there is to commit suicide. Take the nourishment from the soil, take the vitality from the body, from sexuality, and then use it for higher purposes, for higher rhythms, for higher harmony. Then bloom. Bloom in meditation, in love, in ecstasy. Then let there be a great rejoicing and a dance. Only then are you a total man. A total man is a balanced man; he is not extremist. So to look for God upwards does not mean that God is overhead, it simply means that if we grow upwards we will have closer contacts with God. Not that God is upwards, God is downwards too. But you will not have a closer contact with God unless you are fulfilled. In your fulfilment is the experience of God.

Don't seek God. Seek fulfillment and you will find God. Seek God, forget fulfillment, and you will not find God. God cannot come like an accident, God can come as an inner growth. It is something that happens in your innermost core. But in the old days this metaphor of looking overhead, praying to the sky, became very very rigid. People took it literally. They started thinking God is overhead. That is a natural fallacy.

But times have changed; man has come of age. Man is more alert, man is no more childish. Humanity has come a long way since the Vedas and the Talmud: humanity has passed through many stages. It is no more needed to take God and the metaphors associated with him literally. Take them metaphorically. They are metaphors.

If you ask me 'Where is God -- overhead?' I would like to tell you that the metaphor has become a little bit rotten. Too much used, misused -- the associations have gone wrong. That has to be dropped. Instead of saying 'God is overhead' it would be better to say 'God is alongside.' Let God become your 'alongsidedness'. Rather than thinking of God as a father-figure, think of him as a beloved, as a friend, and you will find the approach easier, you will find yourself more open.

Yes, one day it was so -- to call God 'the Father' was to bring him very close. When Jesus called him ABBA he was speaking the language of his day. The father was immensely respected, the father was very deeply rooted in the child, in the psyche of the child. To call God 'Father' was valuable: it meant much. Now things have changed, utterly changed. 'Father' is not a respectable word anymore. It smells of authority, authoritarianism. It smells of

institutionality. It smells of a power structure. And the moment you say God is the Father, you fall apart rather than being joined by it. Father is no more a hyphen between you and God. The word has fallen, because the institution of fatherhood has deteriorated. You will have to find new words and new metaphors -- new language to relate. Let God be your beloved, let God be your friend.

If you are a woman, think of God as your lover. If you are a man, think of God as your beloved.

This has also to be understood. There have been religions -- for example, the Sufis -- who call God 'the Beloved . But that is man-oriented, what is a Sufi woman going to call God? If God is taken to be a woman, then what is the Sufi woman going to call him? It will be difficult. In the East the BHAKTAS have called God 'the Lover'. But then if the man has to call God 'the Lover' it becomes difficult: it does not sound right. Something seems missing.

There is no need for God to be man or woman. If you are a man, God is a woman; if you are a woman, God is a man. There is no need to have a fixed idea of God. Let the idea of God arise within your soul -- whatsoever your need let God be that. So I don t say who God is -- he or she, it depends on you. If you are a he, then he is a she; if you are she, then he is a he, Let God become meaningful to you -- personally meaningful, intimate -- so that you can hug him, so that you can embrace him, so you can have a love affair with him. Without the love affair, you will never find him. So don't say 'God is overhead', it is no more relevant. God is to be understood more as 'alongsidedness'.

Martin Buber calls the relationship between man and God an l-thou relationship. It seems a little stiff. It is stuffy and

churchy: I-thou. 'Thou' is no more used in ordinary conversation. You don't call your woman 'thou', you don't call your lover 'thou'. It is out of use.

His understanding is right -- man and God's relationship is an l-thou relationship; that's how prayer arises. But I would like to tell you: let it be an l-you relationship rather than I-thou. Let God come close. 'Thou' keeps him far away. It is too respectful, and respect is always less than love. When love is possible, forget about respect! When love is not possible, then that is the second best. Let it be an I-you relationship, only then is dialogue possible; then man and God can move hand-in-hand.

Remember, words become useless after a certain time. Not only useless, but sometimes dangerous, harmful. The same words which used to mean much become meaningless. The same words which were very significant go out of-date after a time; then they lose meaning.Words also are born and die. 'God the Father' has died -- the word, the metaphor. 'God the Beloved' still can ring bells in your heart.

Victor Hugo has said 'All the forces in the world are not as powerful as an idea whose time has come.' And the time for God to become your beloved, your lover, has come.

We have tried all other relationships with God. There have been religions which have called him 'Mother'; there have been religions which have called him 'Father'; there have been religions which have thought of God as their child. But man now knows that there is only one relationship that goes to the very core; all other relationships are secondary. A child is born to you because you loved a woman or a man. The relationship of the mother or the father with the

child is a secondary relationship. Somebody becomes your father because he loved a woman; somebody becomes your mother because she loved a man. All relationships revolve around the single relationship of love.

Love is the shrine, the innermost shrine of the whole temple of relationship.

Man has tried all other relationships. They did well for a time, but now only one relationship can be of any help. All other relationships look a little faint and dull. As man grows in understanding, in maturity, many things happen that go on changing his own world vision.

For example, after Freud, it is very difficult to call God 'the Mother', because ninety-nine per cent of mental problem exist because of the mother. Now, Freud has to be reckoned with, Freud has to be taken in. You cannot neglect him; he has happened. Before Freud, 'mother' was an absolutely pure concept. Nobody then had ever thought that the world was neurotic because of the mother; nobody had ever gone into it. It was taken for granted that the relationship of the mother and the child was the most divine, spiritual relationship. 'There is nothing like it. It is the purest love' -- that was thought before Freud. After Freud, things are totally different. And you cannot go on neglecting Freud, because he has some truth in him; it is not just fiction. Man's problem -- almost ninety-nine per cent -- exists because of the mother. Now the mother has become the source of all neurosis, schizophrenia, psychosis, madness, suicide, murder. How can you call God 'Mother' anymore? It will be difficult.

After Marx, Engels and others; 'father' is no more a natural relationship; it is institutional. Father has come because of

private property. It is economical; it has nothing to do with love. And once the economic structure of the society changes, once there is no more private property in the world, father is going to disappear.

You will be surprised to know that 'uncle' is an older word than 'father'. 'Uncle' existed first, then 'father'. And sooner or later 'uncle' will exist again and 'father' will disappear. People will live communes. The child will never know who his father is, but he will know that all the people who are of his father's age are uncles. And have you watched it? The relationship with the uncle is always lovely. It is never so lovely with the father. With the uncle the child has a friendship. It is always beautiful. It is very difficult to find a bad relationship between the child and the uncle; it is always a happy relationship. What is the matter? With the father there is possessiveness, with the uncle there is no possessiveness. The uncle cares, just like the father, but without possessing. He is not authoritative; friendship is possible.

If the word 'father' disappears, then for the first time God will be called 'Uncle'. Nobody has yet called him 'Uncle', but things change.

To me, father is institutional, because in nature he doesn't exist. Mother exists, mother is more natural. So religions who call God 'Mother', are more natural religions. But that too is not possible because of Freud. Freud has looked deep into the mother and has found that all those fictions of the 'spiritual relationship' and 'pure love' etcetera are all nonsense. Mother has to be transformed and changed, otherwise the world will remain neurotic forever.

The mother goes on doing whatsoever she feels is right, but the question is 'What she feels right -- is it right? The mother cares about the child, but is the care unconditional, really unconditional. or are there hidden conditions in it?'
The mother brings up the child and sacrifices much for the child, but that sacrifice takes its revenge on the child. It goes on taking revenge on the child. The mother starts proving herself to be a kind of martyr -- that she has sacrificed for you, now you sacrifice for her! That demand is constantly there -- deliberately made or not, but it is always there. 'I have sacrificed my life for you.'
Consciously, unconsciously, that is always the message. 'I have destroyed my life, I have sacrificed my life for you -- now what about you? Now I am getting old, you sacrifice your life to me!'
And really, she has done much, so the child feels guilty. Every child feels guilty. When a man falls in love with a woman he feels guilty; he is doing something wrong to his mother: because he is moving towards another woman, he is betraying.
Mothers are never happy with the wives of their sons -- never! There is a competition, conflict continuous conflict: this other woman has taken their son away. And if the son wants to live his life he has to go away. otherwise the mother will suffocate him. He feels grateful, but that gratefulness does not mean that he has to remain hanging around her apron for his whole life. He has to go. And every mother makes the child feel guilty.
These things have to be transformed. So God cannot be called 'Mother'; and God cannot be called 'Father' because the father has always been the disciplinarian. It was

perfectly okay for Moses to call God 'Father' because the whole concept was legal. God was the super-disciplinarian, he was disciplining everybody -- punishing those who were going wrong, rewarding those who were following him. It was a kind of court. It was a continuous judgement. You cannot love your judge! You are afraid of the judge, you are always trembling before your judge.

And it is not just accidental that this century has to declare that God is dead -- God as the judge is dead, certainly dead! I agree with it. God as Father is dead. God as authority is dead. Now God can be revived only as love -- and not the love of the mother towards the child, or the father towards the child, or the love of the child towards the mother or the father.

There is only one natural love, and that is between a couple. That is the only love that descends -- one never knows from where; that is the only one that arises spontaneously.

Your love for your mother is not spontaneous, it is a conditioned love. If you had been taken away the day you were born and you were brought up by another woman who told you that she was your mother, you would have loved her. And one day, after twenty years, if you met your real mother, you would not have recognised her at all. It was a conditioning. It comes because you live in close contact with your mother, it is a kind of imprinting, continuous imprinting. She gives you milk, she gives you warmth, she gives you care; when you are ill, she serves you... she does so many things for you. She surrounds you from everywhere. Love arises, but this love is more like a liking than like love; it has no madness in it. It is a liking.

So is the case with the father. He protects you, he finances you -- he sends you to the school and the college and the university -- he prepares you for your life. You feel obliged. You have a respect for him.

But the only spontaneous love is between man and woman. Suddenly, out of nowhere, you come across a woman and something clicks. You come across a man and your heart starts beating in the same rhythm. You are possessed by something called love!

This is very mysterious. There is no reason for it -- the woman has never done anything for you, the man has never done anything for you. There is no past to it, and there is no future either! You don't know this woman -- what she will do to you in the future. And you don't know this man -- how he is going to prove to you in the future. There is no past -- you have met for the first time, and there is no guarantee for the future; still the thing is so tremendous that you forget the past, you forget the future, you start moving in the present. This moment is so valuable in itself that for no other reason you are ready to sacrifice all and everything for it. It is foolish, it is mad -- that's why all down the ages the so-called wise people have called love mad.

It is mad, because it has no reason in it. But that is the beauty of it, that is the depth of it. It comes from somewhere beyond the reason, beyond the mind. It has the same quality as God. That's why Jesus says 'Love is God.'

Now love is going to be the metaphor for the future. Let God be your boy-friend or your girl-friend. And it will depend on you who he is, not on him. God has no fixed entity, he becomes what you need. He is liquid.

And the day for the idea has come. And when the day for the idea has come, then nothing is more powerful than that. And vice versa it is also true: when the day of the idea has gone, nothing is more impotent than that. God as Father is impotent, God as Mother is impotent. Those ideas will linger because a few people live in the past. You can't help. A few people always live backwards; they only look in the rear-view mirror, they never look ahead. A few people have fixed minds about the past. They are so afraid of the new that they don't look ahead, they look backwards. All people are not contemporaries. Somebody lives two thousand years back, then for him Jesus' idea 'God is Father' will be appealing. Somebody lives even more backwards, then some other idea will be appealing. But those who are contemporaries and those who are ahead of their time, for them a new metaphor is needed: the metaphor of love. God as overhead is out-of-date.

A customs officer at Heathrow opened up the suitcase belonging to an attractive Frenchwoman and found six pairs of saucy panties. 'What are these for?' he demanded.
'I tell you' she replied. 'Sunday, Monday, Tuesday, Wednesday, Thursday, Friday.'
'What about Saturday?' he asked.
'Saturday -- oh, la, la.'
He chalked her case and off she went. Next in line was a stout, motherly party from Yorkshire. In her case she had twelve pairs of red flannel drawers.
'What's all this, Ma?' he asked.
And she answered 'January, February, March, April...'

There are people who are not contemporaries.
But remember to be a contemporary, because life belongs to those who are contemporaries. The past is no more -- don't cling to it.

Question 2
HAVE I COME HERE TO ENJOY MYSELF OR GET ENLIGHTENED? DOES ONE NEED TO SUFFER TO BECOME ENLIGHTENED? I SEEM TO FLUCTUATE BETWEEN THE TWO. I'M VERY CONFUSED.

It is from Swami Anand Archan.
It is very simple. There is no need to be confused about it. If you are searching for enlightenment here, you will never find it. If you search for enjoyment here, you will find enjoyment and enlightenment comes in its wake. Enlightenment happens only to a person who lives in immense enjoyment of life. Only he is worthy of it, because enlightenment is a greater joy -- the greatest, the highest. You have to train for it. You have to train for it by being happy, joyous, by being in tune with life, by being a celebrator.
Forget about enlightenment. You need not worry about it. It is useless to think about it. Just enjoy! Get lost in enjoyment. That is the easiest way to lose your ego, and the shortest way to lose your ego. Once the ego is lost and you are really enjoying life, you are delighted with it, a great gratitude arises of its own accord. You suddenly start feeling you are grateful to God; whosoever God may be, whatsoever it means -- that doesn't matter anymore. Your

life is such a joy, how can you feel ungrateful? Your life is such a joy, it is not possible for you to be complaining. The complaining mind is the root cause of the atheist's mind. When you complain, when everything is wrong, you cannot believe in God. And even if you try to believe, that belief will just be pseudo; it won't have any depth in you, it vv-ill be superficial. Maybe out of fear or maybe just out of conditioning, but no reality is there in it for you. When you are joyous, when you are enjoying your life -- the ordinary life, because there is no other life, only this life is there; when you start enjoying it -- your food, your sleep, your bath, your walk early in the morning, the song, the birds, the trees, the people; when you start enjoying all this, gratefulness arises. You start feeling very calm and quiet. You start feeling a kind of contentment descending on you, slowly slowly.

That contentment becomes part of your being. You become suffused with it, immersed in it. Every cell of your body starts falling into a harmony. In that harmony you will have the first glimpses of enlightenment, not otherwise.

So if you ask me, I will say: Forget about enlightenment, otherwise the idea of enlightenment will make you more miserable. You are already miserable. Everything is wrong, nothing is ever right. You are suffering. Now you bring another misery -- enlightenment; and this is very difficult. The misery of not having enough money is not very big; make a little effort and you can have it, if not legally then illegally -- but you can have it, and there are ways. You are not famous, and you are suffering, you can become notorious -- that too is a kind of fame. If people don't know you as a MAHATMA, they can know you as a devil, but

you can make yourself known. And the difference is not much between the MAHATMA and the devil; between the saint and the sinner the difference is not much. Both are after fame: the basic urge is the same.

The saint is one who has made it legally. The sinner is one who could not make it legally -- was not so clever, was not so intelligent -- had to find some illegal ways, some criminal ways. But the reason is the same. These things are possible easily, so the suffering will not be much.

Now, enlightenment... You cannot make it legally, you cannot make it illegally; you CANNOT MAKE IT! YOU AS YOU cannot make it, because you are the problem! So there is no illegal way to enlightenment; there is not even a legal way to enlightenment. In fact, those who know say there is no path to it; it is a pathless path. There is no gate to it; it is a gateless gate. There is no method to it. When all methods disappear, it happens.

So once a person becomes interested in enlightenment, he is getting into eternal trouble. Now, whatsoever he is going to do is going to fail -- whatsoever! His failure is predetermined, it is built-in. In the very effort is the failure. So you do this, you do that and you go on failing. And the more you fail the more DESPERATE you will become, the more and more anguish will be there, the more and more hopelessness will be there. More and more you will feel lost -- more lost than ever before, and then you will feel that this idea of enlightenment has been a curse. It has taken your ordinary life from you. It won't allow any other life, it takes possession of you totally, utterly. And the old life is gone, and the new has not happened, and you start

hanging in limbo. You are neither here nor there; you become a question mark. Your whole life becomes split. So remember, never become desirous of enlightenment, that will give you great hell.

This is my basic approach: that you should learn how to enjoy life. Enjoy it more and more, as deeply as possible. Go into it. Small moments can be transformed into eternities of joy. Small things can become celebrations -- VERY small things. Just an unknown flower -- and if you sit by the side of it, and you look at it, and you are open to it -- will give you great ecstasy. You will start swaying and dancing, you will feel drunk. Any small thing is full of God! This ordinary reality is not just ordinary, it is carrying in it the extraordinary, the superb, the supremost.

So love this life, and don't think of THAT. THAT always brings misery, because that brings conflict. Let THAT come through THIS! YOU love the woman, you love the man... Let God come through that love, let God center you when you are in a state of orgasm. Eat, enjoy the food; let God come to you as a taste. Listen to music, get lost in it, and let God come to you as sound, as harmony. Let God descend on you slowly slowly, without any hankering to catch hold of him, without any efforts to possess him in your hands. Just open yourself as much as possible -- to the trees, to the birds, to the rains, to the sun, to the sands. Open yourself wherever you are, absorb, and gratitude will arise, and that gratitude will become your prayer. And you will not know TOWARDS WHOM this gratitude is arising. When you don't know towards whom this gratitude is arising, it is towards God. When you know that it is towards God, you don't know a thing. Then it is the

Christian God, or the Hindu God, or the Mohammedan God -- and these are not God.

God is basically hidden. Nobody knows his name. The Jews were right never to spell his name. The name of Yahweh was not allowed to be pronounced, because how can we pronounce his name? -- we don't know his name. His whereabouts are unknown. Nobody has ever seen him. Whosoever has seen him has gone into him and disappeared forever; nobody has come back. Nobody knows where he is, who he is. But still, when life is flowing, when life has a flow to it and a dance to it, one feels gratitude. Gratitude comes first and God comes second, not otherwise.

People are trying to bring God first. First they create God, and that is THEIR created God, man-made, home-made, manufactured. Then they bow down to their own manufactured statues. This is utterly stupid -- a man bowing down to a statue he has made himself, or has purchased from the market. God is not for sale anywhere! And nobody has seen his face: nobody can make his statue. And nobody knows where he is: overhead, behind, in front, right, left -- nobody knows.

But gratitude arises... just as fragrance arises out of a flower and goes on, not knowing where, unaddressed; so, in the same way -- unaddressed -- arises gratitude. That is prayer, real prayer, and you start feeling God in your heart. Because of this gratitude, because of this prayerfulness, because of this thankfulness enlightenment is not far away. First, become joyous! And Jesus goes on saying it, but nobody listens. He says again and again: Rejoice! Rejoice! I say AGAIN rejoice!

You ask: HAVE I COME HERE TO ENJOY MYSELF OR GET ENLIGHTENED;

You have come here to get enlightened, as far as you are concerned. As far as I am concerned, you have come here to enjoy. But through enjoyment comes enlightenment, and through enlightenment just suffering.

These are all ego trips. You find beautiful names, that's all, but they are all ego trips. Now, you want to become enlightened. Why? For what? From where did you get this idea of enlightenment? And this will create much suffering, because now you will be searching. What to do? Stand on your head to become enlightened? Fast to become enlightened? Go to the mountains to live in a cave? Become a masochist -- to torture yourself? Practise a thousand and one things -- which will be of mind, and cannot lead beyond mind?

Just go and look at the people. The East has been on this trip very long. The West is new and unaware of the pitfalls. The East has been too long into it. Just go and see Eastern seekers after enlightenment and you will find all kinds of pathologies. Somebody is fasting for months, his body has become just bones, sunken eyes, no energy left, torturing himself in the hope that this is the way -- as if God were a sadist, as if God would like you to torture yourself. 'The more you torture yourself the more valuable you will become' -- this is just something that has gone deep in the psychology of the man.

The child learns this from the parents. Whenever the child is happy, the parents are not happy. Whenever the parents are happy the child is not happy. The child learns one basic fundamental of life: 'The parents can be happy only when I

am not happy.' For example, the child is ready to go out. It is raining and the rains are calling him. And it is so beautiful outside... and the sound of the rain... and it is so cool. And he wants to go out and stand in the rain. But the mother is not ready to allow him, the father is not ready to allow him. They shout at him! He remains in the house. With greedy eyes he looks outside the window; it is so beautiful there, and the trees are so happy; and the trees are so moved by the rains. And he also would like to go into this world and he would like to stand like a tree, but he is not allowed. The parents are happy if he does not go, if he suffers. If he goes, then the parents suffer. When he comes back, then he has been a nuisance to the parents; he will be punished. And the parents will be angry for days together. Now, one thing the child goes on learning every day: 'Whatsoever I feel is joyous, is wrong, and whatsoever I feel as painful, boring, is right.'

He is so full of energy he wants to play with the dog outside or he wants to go and run around the house -- but the parents say 'Do the homework'. Now he does not like that homework. He hates it! But parents are happy only when he is in some sad situation. So he has learned one thing -- and God is 'Father' so the logic reaches easily to this conclusion: that if you are enjoying food, God will be very angry at you, he will throw you in hell -- God the Father. If you are fasting and suffering, God will be very happy, he will send you to heaven. If you love a woman and are feeling immensely happy, guilt arises. God must be watching!

God seems to be continuously watching! That's what people have been told, that he is a kind of peeping Tom --

whatsoever you are doing, wherever you are, he is watching. Just think of him also -- he must get tired of all this nonsense. And watching and watching and watching... he must have gone mad by now. Millions and millions of people have been doing... How many things are people doing? and he is watching! And he has nothing else to do, he is just a 'watcher'

But you have been taught: he is watching everywhere, wherever you go he is there, following you -- those two eyes, or, if you are Hindu, then three eyes, watching you. And continuous fear. You are happy, and he is watching. You will suffer for it. Have you not observed that whenever you are happy you feel a certain kind of guilt arising in you?

Every day somebody or other comes to me and says 'Osho I am feeling very happy. But why? Guilt arises in me, why?' It arises because of your wrong association. You have been taught a very wrong philosophy of life. You have not been taught the grammar of joy, you have been taught the grammar of suffering.

So you ask: DOES ONE NEED TO SUFFER TO BECOME ENLIGHTENED? I FLUCTUATE BETWEEN THE TWO. I'M VERY CONFUSED.

Naturally, you will have to be confused. You will have to drop one, otherwise you will continuously fluctuate. There is no enlightenment without enjoyment! Let this become your rule, the golden rule: that God comes through joy, that God comes only when you are happy, immensely happy, that God flows only towards those hearts which are glad, that God comes only to those who are dancing, that God

comes to you or, if you are Hindu, then three eyes, watching you. And laughter.

Let your laughter be your only prayer. Let your joy be your only offering. Love life! Love small things! Don't miss a single moment. Go on getting more and more joyful, and you will find God is coming to you more and more.

Hindus are right when they say that God is ANAND, bliss. It is true: that is his ultimate definition. So he can be attained only through bliss, not through suffering. The suffering will help your ego to become more strong, and the more the ego is strong, the farther away you are from God. Only when you melt in happiness, you become liquid in happiness, you start flowing in happiness, you are no more frozen... And when you are not frozen where can you flow? There is only God all around you! Once you melt, you flow into him; and when you flow, he flows into you. It is reciprocal. God comes to you only in that proportion in which you go into him.

A man who is trying to achieve God, enlightenment, NIRVANA, becomes more and more egoistic, becomes more and more self-centered. His whole effort is how to attain and possess God. But how can you possess God? You can only be possessed by him, you cannot possess him. He is not smaller than you, he is bigger. How can the river possess the ocean? The river can only disappear into the ocean. The ocean will possess the river, and that is the only way for the river to possess the ocean. The man who is seeking enlightenment is trying to do the impossible. It is not possible in the very nature of things.

Here, being close to me, learn one thing, that is: joy. Rejoice! and forget all about enlightenment, otherwise that

will create continuous suffering in you, anxiety And naturally, enlightenment can happen only in the future, so the future comes in. Then you start planning for it and you go on missing the present. Live the moment as if it is all, and enlightenment will find you. You need not find it.

Question 3
OSHO, YOU SAID THAT LOVE IS MORE IMPORTANT THAN THE PERSON. WELL, WHAT ABOUT YOU? I LOVE YOU!

I am not a person. You can love me. I am love. If you think of me as a person, you have not seen me yet; you are missing. There is nobody here! Or, only nobody is here. Look on me as love, not as a person.
If you look to me as a person you will become attached, and attachment brings misery. If you look to me as love you cannot be attached, and if you look at me as love you can dissolve with me. You cannot dissolve with a person; you can dissolve only with an energy, not with a person. Persons collide: that is the misery of all the lovers in the world. Persons collide, because persons are two egos. When two egos come close, sooner or later, the clash, the conflict, because each wants to possess the other, and the other cannot like it. Nobody wants to be possessed. So the natural calamity of love arises because you have not understood love as energy. Don't think of me as a person, otherwise you will start possessing me, and then there will be inner conflict. Think of me as love, as energy, as space; then you can dissolve in me, and you can allow me to dissolve in you. Then there will be no clash.

That is the real relationship between a disciple and a Master -- a non-clashing relationship. There is no conflict, there is only harmony, attunement. They move on the same wave length. I am not a person.
If you really love me, you will also become a non-person. And when you have also become a non-person there will be a meeting, not before it.

Question 4
DID JESUS FATHER ANY CHILDREN?

Shiva... again?
I don't think so, because he would not go into that tedium. But there is a man... Just the other day I was reading about him, he lives in Srinagar, Kashmir, his name is Sahib Zadda Basarat Salim. He claims that he is the direct descendant of Jesus Christ. He has in his possession even today, a complete genealogical table which traces his direct ancestry from Jesus Christ.
People go for non-essential things. Now this genealogy must be fictitious. It is true that Jesus lived in Kashmir for many years, but there is not any possibility of him fathering children, because once a Master starts creating disciples, they are his children. And then giving birth to children will simply be a conflict. It will create problems, it will not help anybody. And the Master is no more interested in his physical persis-tence through children, his whole interest has moved to a higher plane. Now he would like to persist as a spiritual force through his disciples. They ARE his children, they are his real children -- spiritual children. And

when you can have spiritual children, who bothers to have physical children?

The disciple is the real child. And only the disciple can take the message of the Master to the future. So I don't think that Jesus fathered any children. And my feeling is that the Bible is correct, because it stops at Jesus, the son of Mariam. It starts from the very beginning: fourteen generations -- it gives the chart, and then it stops at Jesus. It seems to be perfectly as it should be.

With Jesus things have come to the climax. In Jesus the revolution has happened: the body has disappeared into the soul. Now Jesus no more functions like a body; to have children means that he still functions like a body. He functions as a spiritual force, as a spiritual magnetism; he functions as a soul, not as a body. The body is there but it is just the abode. The identity is no more there; he does not think of himself as the body.

So, don't get involved in such unnecessary things. They are unnecessary, they don't lead you to any understanding.

Question 5

WHY DOES THE BIBLE TALK ABOUT MAN'S STATE WITH METAPHORS SUCH AS LAMENESS, DEAFNESS, BLINDNESS, DRUNKENNESS, SLEEP AND DEATH?

You ask why? Just observe yourself and you will find all these things there -- lameness... A man is lame if he has not yet reached God. What use are your legs if they have not led you to God? What use are they? -- you are lame. A man

is deaf if he has not yet heard the song, the music of God. It is all around, and you have not heard it yet?
Jesus has to say again and again 'If you have ears, listen! If you have eyes, see!' To whom is he talking? To you! Don't think that he is visiting some institution where only blind people live, or only deaf people live. He is talking to people just like you who have eyes and ears, but who have not seen the real and who have not heard the real; and who go on seeing dreams, and who go on hearing whatsoever they want to hear -- not that which is.
Man is deaf, man is blind.
What have you seen? You have not seen the real, you have not seen the miraculous, the mysterious. And the irony is that the mysterious surrounds you from everywhere -- day in, day out, year in, year out. You will live in the mysterious like a fish lives in the ocean, and the fish has not seen the ocean yet!
Kabir says: I wonder and I laugh why the fish is thirsty living in the ocean.
And there is an old Hindu parable that a fish became philosophic and started inquiring 'Where is the ocean?' And she moved in the ocean all the time: And she went from one place to another in search of enlightenment -- she wanted to know where the ocean was -- because she had heard that in the ocean we are born and into the ocean we disappear, and the ocean is our source and our goal: ocean is God. So she started searching for the ocean, and she asked many people and they said 'We have heard also, but we have never known.' They were all living in the ocean, those philosophers, those professors -- they were all fish. How do you know the ocean if you have never been out if

it? To know, a little distance is needed. The fish sometimes comes to know when she is thrown out of the ocean. When somebody catches her in a net and takes her onto the hot sands, then she knows what the ocean is.

That is possible with a fish -- for a fish, but what about man? Man cannot be taken out of God. There is no place which is outside God. So we are born in him, we breathe in him. We breathe him, we eat him, we love him, we are loved by him, we tight with him, we quarrel with him; we are young in him and we become old in him. And one day we die in him as one day we were born in him. You must be blind because you don't see him and you go on asking 'Where is God?'

And you ask: WHY DOES THE BIBLE TALK ABOUT MAN'S STATE WITH METAPHORS SUCH AS LAMENESS, DEAFNESS, BLINDNESS, DRUNKENNESS, SLEEP AND DEATH?

This life is not life. It cannot be called life yet because joy has not happened. What kind of life is this? Maybe just a preparation, a rehearsal for the real life, but the real has not happened because it does not show in the glow of your being. That splendour is not there, present within you, that aura does not surround you. Yes, you go on dragging, hoping that some day life will happen, but it has not happened yet.

So Jesus is right, the Bible is right that you are dead, that you are sleep. Jesus goes on saying again and again 'Awake! Be wakeful because one never knows when the Beloved will come. Don't fall asleep. He may come and you may be asleep.

But there is no need for you to fall asleep, people ARE asleep! Only with conscious meditation, only with awareness, living moment to moment with absolute alertness does one come to be out of sleep.

And you ARE drunk -- drunk with money, drunk with ego, drunk with power, prestige. And there are a thousand kinds of alcoholic beverages available: money is alcohol, power is alcohol, politics is alcohol. Beware of these things. And people are so clever, they can turn anything into alcohol. Work becomes alcohol; there are 'workoholics' who cannot remain without work. They have to do something. They feel good when they are involved in doing something. When they have a little gap and they don't know what to do, they start getting crazy. They HAVE to DO! They will read the same newspaper again that they have read. They will rush to the TV or the radio and listen to the same news that they had listened to before. Or they may go to the same movie to see it again. Or they will start talking about the things that they have talked about a thousand and one times; and nobody listens, and they know it! They are bored, others are bored -- but what to do? 'Workoholics'... a great organisation, greater than Alcoholics Anonymous is needed: 'Workoholics Anonymous'. Politicians will be there, scientists will be there, artists will be there, millionaires will be there -- all kinds of people will be there. Anything that possesses you so much so that you cannot be without it is alcohol.

Mind is very cunning. Your MANTRA may become your alcohol; your TM may become your alcohol. Every morning you have to do your MANTRA for twenty minutes, you have to repeat in a stupid way 'Ram, Ram,

Ram'. If you repeat, you don't get anything; if you don't repeat, you feel lost. If you repeat you know nothing is happening, but if you don't repeat then you feel you are missing something. Then a great urge arises to repeat the MANTRA -- the same kind of urge that comes.to a smoker. He knows that by smoking cigarettes he is not getting anything -- there is no need to say that he is not getting anything. And if he is getting something, that is wrong -- maybe tuberculosis, asthma, great things like that he is getting; otherwise he is not getting anything. He also knows it. But the problem is that if he does not smoke, he starts feeling a great urge. That urge becomes more and more powerful; it possesses him. He HAS to smoke. He knows it is not good, he has decided not to smoke, he has taken a vow, but it doesn't help. He has to go and smoke, otherwise he feels very nervous, tense. Smoking helps him. Just an old habit...

Habits are very relaxing. You feel comfortable, cosy in them. Your MANTRA can become your alcohol. Beware. One has to be very conscious, otherwise anything can become your alcohol. And man is drunk.

Man is ordinarily like a person living in a trance induced by post-hypnotic suggestions. Jesus says there is only one cure: METANOIA -- turning backwards, turning into yourself, turning your consciousness towards your inner being.

Unless you start looking into your being and become very very alert... And you can. You know there are moments when you are more alert and there are moments when you are less alert. There is the key! Why are you more alert in a certain moment? A beautiful woman passes by and you

become more alert. What has happened? You wanted to see her well, you wanted not to miss the opportunity, that's why you became more alert. If you can look at a tree in the same way... Because an opportunity may be missed -- you may never come across this rose bush again. Who knows? The rose bush may not be there tomorrow, you may not be tomorrow. Who knows? This may be your last meeting -- the first and the last. Have a look, a total look at the rose and you will be alert. The bird is singing. This may be the last time. You may never listen to the song of a bird again; you will be lying down in your grave tomorrow. It is not worth missing. It is so precious. How can you be unalert? Be alert.
A friend has come to your home. Be alert. Each moment has to be taken as if this were the last moment. And there is every possibility this may be the last moment! So use it totally. Squeeze the juices out of it totally. In that very totality you will be alert and the drunkenness will be gone. This is what Jesus calls METANOIA.

A drunk staggered up to a policeman, and said 'Officer, Officer, where am I?'
'You are in front of the Shree Rajneesh Ashram' said the policeman. 'It is Koregaon Park.'
'Never mind the details' said the drunk. 'What town am I in?'

A drunk is drunk. He is not interested in details. He is not even aware what town this is.
Are you aware of where you are? Are you aware of what planet this is? Are you aware of what life you have got

which is slipping by through your hands without being used at all? Are you aware of the opportunity? Are you aware of WHO you are?
So if Jesus says you are drunk, he is perfectly right. Don't feel offended.

A fire-engine, with its siren screaming, tore up St. Martin's Lane towards New Oxford Street. At the same moment, a drunk staggered out of the Salisbury and immediately set off in hot pursuit. He was soon outdistanced, and collapsed, panting on the pavement. As the fire-engine receded into the distance, he shook his fist at it and shouted 'All right then! Keep your rotten old ice-cream!'

What are you running after? Please. first have a look, then start running. Your desire is not enough proof that things exist there to satisfy your desires. They may not exist, and then your whole life will prove a futile effort, in vain. That's how it proves to millions of people. Rarely does a man come to fulfilment. You can also be that rare man. You can be a Jesus or a Buddha, but that is possible only if you drop your drunkenness.

During the match, the batsman heard a cry from the crowd 'Smith! Smith! Your house is on fire!'
He dropped his bat and ran off the field, through the crowd and into the road. Breathlessly he pounded along and then stopped. 'Why am I running?' he said. 'My name is not Smith.'

Have a look again at who you are, and why you are running. Is YOUR house really on fire? Where are you going so fast? And people are going very fast. If they don't reach, they think they have not been fast enough. So they develop, invent more speedy ways to reach, without knowing where exactly they want to reach! Man becomes more and more powerful TO REACH without knowing where he is going, without knowing where he really wants to reach.

Three drunks rushed onto the platform at Cannon Street Station just as the last train to Greenwich Was pulling out. With great difficulty, and with much shoving and pushing, two of them managed to get a door open and tumble in before the train picked up speed and disappeared. The man who was left behind collapsed on the platform, roared with laughter.
'Your friends just managed to catch the train, sir,' said a porter who was watching.
'Yes, they did' said the drunk, still laughing. 'And the funny thing is they came to see me off!'

And you ask why the Bible calls you drunk and asleep? You ARE, that's why.

Question 6
I HAVE A QUESTION TO THE LECTURE OF NOVEMBER 2ND. WHAT DID JESUS WRITE IN THE SAND?

In one of the ancient monastery papers, the following footnote is recorded just opposite the passage where Jesus said: LET HE AMONG YOU WHO IS WITHOUT SIN THROW THE FIRST STONE. His mother, Mary, was also there in the crowd and he was afraid that she, being the Virgin, may throw the first stone. And he actually saw the thought cross his mother's mind. So he was writing again and again on the sand: I really wish you wouldn't do that, Mother!

Question 7
OSHO, HOW DO YOU ALWAYS MANAGE TO FIND THE APPROPRIATE JOKES FOR YOUR TALKS?

It is just the other way round.

Little Tom and his dad went to the circus. After the show on the way home the father said to little Tom 'Wasn't that clever to time the horses so finely with the music?'
'Yes indeed' answered little Tom, yet not totally convinced. Suddenly a few steps further, little Tom stops and facing his father, said in a sure voice 'What about timing the music with the horses?'

It can be the other way round, too.
It seems natural for you, as it looked to the father, that 'Wasn't that clever to time the horses so finely with the music?' But to little Tom, the horses are more important than the musicians.

Little children live in a different world; their perspective is different. He was not totally convinced of it. He said 'What about timing the music with the horses?' Rather than the horses being timed with the music, it can be otherwise.
I love jokes. When I find a joke, I try to find a question for it. When I love a joke, then sooner or later somebody or other is going to ask the question which the joke is going to fit.

Question 8
WHAT IS MEDITATION?

Now this is strange. It reminds me of a story.

A cricket fan took his girlfriend for a date -- it was a full moon night and the beach was silent and they were sitting on the beach, and it was beautiful. They were holding hands and hugging each other. And the cricket fan continued to talk about cricket for three hours. Then, suddenly he became aware that he must be boring the girl. Three hours is too long! So he said 'Sorry, forgive me. I have been talking for three hours about my hobby. I am a fan, I am mad about cricket. I must have bored you utterly?' The girl said 'Not at all, not at all. But do tell me what IS cricket?'

Now you ask 'What is meditation?' and my whole life I have been talking about meditation. But still, I understand why the question arises. You listen, but you can't get it. You understand intellectually what meditation is, but still it

remains elusive. You cannot catch hold of it. And you CANNOT catch hold of it!

It is not that something is wrong with you. Meditation cannot be caught hold of, you have to allow it to happen so that it can catch hold of you. Meditation is not something that you have to do; meditation is something for which you have to wait! It is something that comes, and comes on its own. It is like a breeze. It is not that you can pull it in, that you can manage and order it. You cannot order anything that is valuable. Ordered things are ordered things.

You cannot order God. So meditation, SATORI, SAMADHI, enlightenment, NIRVANA, God -- they cannot be ordered. The very idea is silly. You.cannot order. You can receive. Certainly you can receive. You can invite, you can wait in patience. So whenever you are feeling happy, whenever you are feeling joyous, whenever you are feeling harmonious, in tune, then just sit silently. Wait for it. Just wait for it! Nothing else is needed to be done. Meditation is not an action. You just wait. Relax and wait. Lie down or sit or stand -- as you feel good -- and wait for it. Wait, alert, and soon you will hear the whisperings, the silent steps of something which is coming closer to you. Soon you will see something is entering into your heart, into your being. You cannot see it, but it is there. You can feel it. It is like a fragrance that fills your nostrils. It is like light. Keep the window open. That's all you need to do: just keep the window open, so when the light arises and the clouds are not there and the sun is high, the rays can enter in you.

About meditation you can do only negative things. Keep the door open, keep the eyes open, keep yourself alert, and

it comes. It certainly comes. It immediately starts flowing in you. It is a benediction. You cannot pull, you cannot manipulate it. A manipulated meditation will not be of any value. That's what people are doing. Somebody is doing TM, somebody is doing something else -- trying to manipulate.

Here, when you are doing the Chaotic Meditation or the Kundalini or the Nadabrahma, these are not really meditations, you are just getting in tune. If you have seen them, it is like Indian classical musicians playing. For half an hour, or sometimes even more, they simply go on fixing their instruments. They will move the knobs, they will make the strings tight or loose, and the drum player will go on checking his drum -- whether it is perfect or not. For half an hour they go on doing this. This is not music, this is just preparation.

Kundalini is not really meditation, it is just preparation. You are preparing your instrument. When it is ready, then you stand in silence. Then meditation starts. Then you are utterly there. You have woken yourself up by jumping, by dancing, by breathing, by shouting -- these are all devices to make you a little more alert than you ordinarily are. Once you are alert, then the waiting.

Waiting is meditation -- waiting with full awareness. And then it comes, it descends on you, it surrounds you, it plays around you, it dances around you, it cleanses you, it purifies you, it transforms you.

Question 9

OSHO, WHY DO YOU USE BIG AND DIFFICULT WORDS SOMETIMES?

Because I don't know much English.
I somehow go on expressing myself. I am not at home with English. The problem is: first, I am not at home with any language at all -- the first, the basic problem -- because what I want to say is beyond language. Then. English is unacquainted to me, sol have to create my own English. And I know English through the books, so maybe sometimes big words filter in, but I don't know smaller words for them; otherwise, I would have used the smaller, because the smaller word is more expressive. The bigger the word, the less expressive; the bigger the word, the more scholastic.

Listen to this anecdote:
An African diplomat, paying his first visit to England, was met at the airport by the usual gaggle of media men.
'Did you have a good flight, Sir?' asked one reporter.
'Wowie, ssssh! Yes, yes, very comfortable, thank you' replied the African.
'And how long will you be here?' asked another.
'Wowie, ssssh! About three weeks.'
'And will you be going straight to see the Prime Minister today?'
'Wowie ssssh! Yes, I am going as soon as I have answered your questions.'
'How did you learn such a distinctive style of speaking?' asked another journalist, intrigued by the strange noises which preceded each of the African's replies.
'Wowie ssssh! The English by Radio service of the BBC.'
I Say Unto You, Vol 2

Chapter #7

Chapter title: Man is an Empty Temple
6 November 1977 am in Buddha Hall

MATTHEW 24

1. AND JESUS WENT OUT, AND DEPARTED FROM THE TEMPLE: AND HIS DISCIPLES CAME TO HIM FOR TO SHOW HIM THE BUILDINGS OF THE TEMPLE.

2. AND JESUS SAID UNTO THEM, SEE YE NOT ALL THESE THINGS? VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.

34 VERILY I SAY UNTO YOU,

35. HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.

42. WATCH THEREFORE: FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME.

43. BUT KNOW THIS, THAT IF THE GOODMAN OF THE HOUSE HAD KNOWN IN WHAT WATCH THE THIEF WOULD COME, HE WOULD HAVE WATCHED, AND WOULD NOT HAVE SUFFERED HIS HOUSE TO BE BROKEN UP.

44. THEREFORE BE YE ALSO READY: FOR IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH.

45. WHO THEN IS A FAITHFUL AND WISE SERVANT, WHOM HIS LORD HATH MADE RULER OVER HIS HOUSEHOLD, TO GIVE THEM MEAT IN DUE SEASON?

46. BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING.

47. VERILY I SAY UNTO YOU, THAT HE SHALL MAKE HIM RULER OVER ALL HIS GOODS.

48. BUT AND IF THAT EVIL SERVANT SHALL SAY IN HIS HEART, MY LORD DELAYETH HIS COMING;

49. AND SHALL BEGIN TO SMITE HIS FELLOW-SERVANTS, AND TO EAT AND DRINK WITH THE DRUNKEN;

50. THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKETH NOT FOR HIM, AND IN AN HOUR THAT HE IS NOT AWARE OF.

51. AND SHALL CUT HIM ASUNDER, AND APPOINT HIM HIS PORTION WITH THE HYPOCRITES: THERE SHALL BE WEEPING AND GNASHING OF TEETH.

Man's evolution passes through three stages: the reform, the revolution and the rebellion. The reform is the most superficial: it only touches the surface, it never goes more than skin-deep. It changes nothing but the dressing of man; it changes man's formalities. It gives man etiquette, manners -- a kind of civilisation -- without changing anything essential in his being. It paints man, it polishes man, and yet deep down man remains the same. It is a delusion. It is fiction. It gives respectability, and makes everybody a hypocrite. It gives good manners, but they are against the inner core. The inner core has not even been understood. But for the society it creates smoothness. Reform functions like a lubricant. It keeps the status quo going, it helps things remain the same -- which will look paradoxical, because the reformist claims that he is changing society, but in fact all that he does is paint the old society in new colours. And the old society can exist more easily in new colours than it could have ever done with the old ones. The old were getting rotten. Reform is a kind of renovation. The house is falling; the supports are falling, the foundations are shaking, and you go on giving new props to it. And you can keep the house from falling a little longer. Reform is in the service of the status quo: it serves the past not the future.

The second thing is revolution; it goes a little deeper. Reform only changes ideas, it does not even change policies. Revolution goes and touches the structure, but only the outer not the inner.

Man has two structures, man lives on two planes. One is the physical, another is the spiritual. The revolution only goes to the physical structure -- to the economic, to the

political -- they all belong to the physical. It goes deeper than reform, it destroys many old things, it creates many new things; but the being, the innermost being of man still remains unchanged. It creates morality, it creates character. Reform creates manner, etiquette, civilisation: the formal behaviour of the man is changed. Revolution changes man's outer structure -- really changes: it brings a new structure. but the inner blueprint remains the same, the inner consciousness is not touched. It creates a split.

The first, the reform, creates hypocrisy. The second, the revolution, creates schizophrenia, it makes man unbridgeable. Man starts falling into two beings. the bridge is broken. That's why revolutionaries go on denying, the soul. Marx and Engels and Lenin and Stalin and Mao -- they go on denying the soul. They have to deny it, they can't accept it, because if they accept it. then their whole revolution seems to be very superficial, then their revolution is not total.

The reformist does not deny the soul, remember; he accepts it because it makes no problem for him -- he never goes up to that point. That point is not a problem. Gandhi accepts the soul, Manu accepts the soul -- they are reformists. They never say no to anything, they are people who go on saying yes; they are polite people. Unless it becomes absolutely necessary they will not deny anything, they will accept. But revolutionaries deny the soul. They have to deny, otherwise their revolution looks partial.

The third thing is rebellion. Rebellion is from the very essential core: it changes consciousness -- it is radical; it transmutes -- it is alchemical. It gives you a new being, not only a new body, not only new dresses, but a new being. A

new man is born.

And in the history of consciousness there have been three types of thinkers: the reformer, the revolutionary and the rebel. Manu, Moses, Gandhi -- these are reformers, the most superficial. John the Baptist, Marx, Freud -- these are the revolutionaries. And Jesus, Buddha, Krishnamurti -- these are the rebels.

To understand rebellion is to understand the HEART of religion. Religion is rebellion. Religion is utter change. Religion is discontinuity with the past, the beginning of the new, the dropping of the old -- the TOTAL. Nothing has to be continued, because if something continues it will keep the old alive.

Reform paints. Revolution destroys the old outer structure but the inner structure remains the same. In Soviet Russia or in China the inner man is the same, there is no difference, not a bit. The same mind -- the same greedy, ambitious, egoistic mind; the same mind that is found in America or in capitalist countries -- no difference in that mind. But the outer structure of the society has been changed. And the outer structure of laws, state, economics, politics -- that has been changed. Once the police force, the governmental power is taken away, man will fall back to his old pattern again. The Russian society can be managed only by force, it cannot become democratic, because to allow people to be independent will be allowing them to bring their inner being again into their lives. That is there. They have been prevented, they have been obstructed; they cannot live it. They have to live by what the government says, they cannot live according to their being.

So communism is basically dictatorial. It will remain dictatorial, because the fear is that if man is given freedom, then because his consciousness is there -- the greed is there, the ambition is there, and ALL that has always been is there -- it will start working again. People will become rich, poor, powerful, powerless. People will start exploiting each other, people will start fighting for their ambitions. Those who are powerful in Russia, they are still doing the same. Krushehev used to brag about his cars, because he had many. Nobody else can have them in Russia, but everybody wants to have. It is just enforcement, not real revolution. Real revolution is spontaneous. That revolution is called rebellion.

A few more distinctions between these three words, then you will be able to understand Jesus' approach.

Reform does not require much from you. It says: Just make your front door beautiful, let the whole house be dirty. You live in dirt. but don't allow your neighbours to see your dirt. Just the front porch should be beautiful, because your neighbours are not interested in your inner being, in your inner house. They pass from the outside and they see only the front door. Do whatsoever you want, but do it from the back door. So the front door becomes a facade, a window, a show-case for the neighbours to see. You live from the back door really, you don't live from the front door. The front door is just there, artificial; you never enter from it, you never go out from it -- that is there just to be seen by others.

Watch your front doors -- everybody has them. They are called faces, masks, personalities because they are

PERSONA: lipstick, and powder and cosmetics -- they give you a PERSONA. You are not that. It is a make-up. Revolution goes a little deeper, but only a little deeper. It changes your drawing-room so you can invite people to sit in your drawing-room. In India it happens very much. In India the drawing-room is beautiful, but don't go beyond that. People's kitchens are so dirty and ugly, their bathrooms are almost impossible. But in India nobody takes any care of the bathroom or the kitchen. The only care that is taken is of the drawing-room; it is there where you meet your guests.
This is false; it does not touch your real being, but it keeps your prestige. That's what morality is: it is a beautiful drawing-room. And if you can afford it, you can have a Picasso painting in your drawing-room also. It depends on how much you can afford.

Just the other day I was reading a small story:
Charlie was taking his out-of-town pal, George, for a stroll through the city. They were admiring the scenery when George observed 'Say, will you look at that good-looking girl over there. She's smiling at us. Know her?'
'Yes, Betty -- twenty dollars.'
'And who is that brunette with her? Man, she's really stacked!'
'Dolores -- forty dollars.'
'Ah, but look what's coming! That's what I call really first-class.'
'Gloria -- eighty dollars.'
'My God!' cried George. 'Aren't there any nice respectable girls in this town?'

'Of course' Charlie answered. 'But you couldn't afford their rates.'

Morality goes only so far, beyond that it stumbles and disappears. Everybody has his price. The moral man has a price. You watch yourself. If you are walking on the street and you find one thousand rupees, maybe you will not take them, but if you find ten thousand... then you hesitate... to take or not to take? But if you find one hundred thousand rupees, then there is no question, you take them That shows how deep your morality is -- one thousand, ten thousand, one hundred thousand; everybody has a price. One can only afford that much, beyond that, it is too much. The morality is not worth it! Then you would like to choose the immoral. The moral man is not totally moral; only a few layers of him are moral, beyond that the immorality waits. So you can drive any moral man into immorality very easily. The only question is that you have to find his price.

I have heard that Mulla Nasruddin was travelling with a woman in a first-class compartment. They were alone. He introduced himself, and then he said, 'Would you like to sleep with me tonight?'
The woman, who was really angry, said 'What do you think? Are you mad? What do you think of me? I am not a prostitute!'
Mulla said 'I will give you ten thousand rupees.'
The woman started smiling, she came close, she was holding Mulla's hand.
And then Mulla said 'What about ten rupees?'
And the woman said 'What do you think of me!'

Mulla said 'I know who you are. Now we are haggling over the price.'

It is always a question of 'the price'. Ten rupees -- and the woman is angry. Ten thousand rupees -- and the woman is willing. And don't laugh at her, this is the situation of everybody. Morality does not transform you. It goes deeper than reform, it has a bigger price, but still, at the very core of your being, you remain the same.
Reform is partial revolution. Revolution is outer revolution. Rebellion is inner revolution. And only when the inner has happened, is it dependable; otherwise it is not dependable.
Reform will make you a hypocrite, revolution will make you a schizophrenic. Only rebellion can give you your fullness of being, spontaneity, health, wholeness.
Reform will make you respectable. If you are after respect, then reform is enough. It will give you a plastic personality. From the outside you will start looking beautiful. From the inside you will be rotten and stinking, but nobody will be able to smell your stinking being; the plastic will protect you. Inside you will go on getting dirtier and dirtier, but on the outside you will keep a good face.
Revolution will create a split in you. It will make you a saint, but the sinner will be repressed. The sinner has not been absorbed into the saint, the sinner has been cut off. Revolution will make you two persons: it will create two worlds in you. The natural will be repressed and the moral will be on top of it. The upper-dog, the moral, will try to control the lower-dog, the natural. And of course, the natural is very powerful because it is natural, so it will take revenge; it will go on sneaking into your life from the weak

points. It will disrupt your morality, it will create guilt, and you will be in constant conflict because nobody can be victorious.

Your support, your intellectual support, is for the moral, but your whole being's support is for the natural. The moral is in the conscious and the natural is in the unconsCious. The conscious is very small, and the unconscious is nine times more strong, nine times more big than the conscious. But you only know the conscious, so in the conscious the morality will go on singing its song, and in the unconscious, which is nine times more powerful, all kinds of immoralities will go on getting deeper roots in you. It will make you a saint AND a sinner -- the sinner will be repressed, and the sinner will wait for his time, for the right time to erupt, for the right time to take revenge.

That's why people look so sad, people look so dissipated because their whole energy is going down the drain in the conflict. Continuous tension is there. The saint is very tense, he is always in anguish and always afraid -- afraid of his own being that he has denied. And the denied is there! And sooner or later it will throw the moralist, the egoist, the conscious pretender. It will throw -- it will throw the pretender.

Hence, the saint is always on the verge of a kind of insanity. And you know... if you try to be a saint, you will know that you are always on the verge. A small thing can change your whole balance, you can lose all your sanity. Neurosis breeds, grows, if you are split.

Rebellion is inner revolution. Rebellion starts from the 'in', reform starts from the 'out'. Never start from the outside. Start from the innermost core. Start from your very being.

Reform will tell you what to do. Revolution will tell you how to be: more saintly, of a better character, of good qualities. Revolution will make a hard crust around you, an armour which protects you from the outside AND from the inside too. A hard, steel armour -- that is what is called 'character'.

A REAL man has no character. Jesus has no character. That was the problem, otherwise the Jews would not have been so against him . He was liquid; he had no character, he had no armour. He was open, vulnerable, defenseless, because he was not a moralist. He was not a saint, he was a sage. Reform makes you a gentleman. Revolution makes you a saint. Rebellion makes you a sage. He was a sage.Whatsoever he did was not done because of a certain morality, but because of a certain understanding; not because of given-rules from the past, but because of a spontaneous awareness. Rebellion depends on awareness, revolution on character, reform on formalities.

Start by being more aware, then you start from the innermost. Let the light spread from there, so your whole being can be full of light. There is no way to go from the outside. The only way is to come from the inside -- just like a seed grows from the inside, sprouts from the inside and becomes a b;g tree. Let that be your inner work too -- like a seed, grow.

Reform is patchwork, a kind of whitewash -- a little bit here, a little bit there, but the basic structure is not even touched. Reform can be for revolution or can be against revolution; it depends on you. There are two types of reformists: those who are preparing the ground for revolution or those who are trying to prevent the revolution.

Reform gives the feeling that things are getting better, so what is the need of creating a revolution? why go to that much trouble? Reform gives hope, and people stop. So it depends on you.

A man of right understanding can use reform also, but a man who is not conscious will not be able to use reform as a process for revolution -- on the contrary, reform will become a hindrance for revolution. And so is the case with revolution. Revolution can be a door to rebellion, but only with awareness; otherwise it becomes a hindrance. One thinks 'Now the revolution has happened, what is the need to go any deeper? It is already too much.' So reform can either be a hindrance or a help. And so is the case with revolution.

All depends on your awareness, all depends on your understanding -- how much you understand life.

So let this become one of the most fundamental rules of life and work: that everything ultimately depends on understanding -- how you understand. Even something which was going to become a great help can become a hindrance if understanding is missing. And even sometimes that which was going to be poisonous, with understanding can be changed into something medicinal. All medicines are made of poisons: they don't kill, they help people to remain healthy. In the right hands even poison becomes medicine; and in the wrong hands, even medicine may prove to be a poison.

Revolution is the change of the structure -- bodily, social, outer, economic, political; but man is not disturbed at all. It can be against rebellion or for rebellion. Out of one

hundred, ninety-nine cases are against rebellion. That's why communism is so much against religion; it is not accidental. Communism feels religion to be the REAL enemy. Why? -- because religion goes far deeper than communism can ever go. That is the jealousy, that is the problem. If there is no religion, then communism seems to be the ultimate revolution. Then there is no higher. But if religion is there, then communism seems to be just so-so, lukewarm -- it is not much to brag about. Communism wants to kill religion utterly, destroy religion from the earth. They have done that in Russia, they are doing it in China. They are doing it even in Tibet, which was one of the most religious countries, which had one of the most long-lived religions -- alive, the purest; the spring was yet not dirty and polluted. Now they are destroying that too.

Communism is very much afraid of religion because communism car see the point that religion goes deeper and it changes man from his very inner core. And only when the new mall is born, is a new society really born.

We have tried all things. We have created ladies and gentlemen, and they didn't prove to be much. We have changed societies, we have tried utopias -- they have all failed. Reform has failed, revolution has failed.

Rebellion has never been tried on a large scale. And whenever it has been tried on a small scale, it has always succeeded. With Buddha it succeeded: thousands of people went through rebellion, became new. With Jesus it succeeded, with Lao Tzu it succeeded, with Krishna it succeeded. success has always been with rebellion, but very few people... It has never been on a large scale. It has never

gripped the soul of humanity. And that is where work is needed now.

The greater part of humanity has to be given the vision of awareness, rebellion, only then can man really become human. Man is only human for the name's sake; he is not yet human, because those humane qualities which make a man human are missing, are lacking. They are not there. Compassion is not there, love is not there, meditation is not there. The prayer, the gratitude is not there, the celebration is not there. In short, God is not there.

Man is an empty temple: the God is missing. And God will go on being missing unless your seed dissolves and you start sprouting into God. God is your growth!

Remember, God has not to be found somewhere outside -- not in the Himalayas, not in Jerusalem, not in a monastery; God has to be evolved in you, God has to be your growth. It is not an object outside that you are going to meet some day. Unless you become it you will never meet it. Only by becoming it, you will meet it. And that is the whole message of Jesus.

Reform brings new ideas, revolution brings a new structure to support those new ideas, and rebellion brings new consciousness, a new man, a new being to support those structures.

Start from the very foundation. Let rebellion be the foundation, then make the structure of revolution. And then on top of that, let there be a dome of reform -- not otherwise. Otherwise the whole process will be topsy-turvy.

The basic thing is to understand the whole situation: how has man been doing up to now? what has been going

wrong? why is there so much suffering? why do we always start from the wrong end and can never reach the real core of the problem?

Understanding is missing, awareness is missing. You are living in a kind of unconsciousness -- Jesus calls it sleep. Bring yourself to more awareness.

It will be difficult because everybody else is fast asleep around you. If you start awakening, you will find difficulties arising for you, because those people who are asleep will not like it. It is a disturbance for them. They are having sweet dreams, and you suddenly become awake. You create a kind of disturbance. Not only that -- once you are awake, you start shaking people to awaken them because you feel 'These poor people are missing the real joy of life.' The sun is rising, and the flowers are dancing in the breeze, and the birds are singing, and you start waking and shaking people around you -- particularly people you love, you feel for, you care for. You would like them to share this joy, this morning that is all around. And they are deep in sleep, in a slumber, snoring, not aware of what is happening all around. But they are having their dreams. Maybe somebody is earning great money, or somebody is just reaching to the highest post -- one promotion more, or somebody is fighting the presidential election. And you wake them? -- they will feel angry. Naturally, because they don't know any other reality than their dream. Their dream is their reality, and things were going well, and here you come and disturb everything! Nobody will like you. Nobody likes a man who is alert and aware. That's why Jesus was crucified. He would have been crucified anywhere. Don't blame the Jews. He was such a rebellious

man that he himself is responsible for being crucified, not the Jews. He would have been crucified by somebody else. Wherever he was he would have been crucified.
That much awareness nobody is ready to accept. That much awareness is disturbing. That much awareness hurts. And the man of awareness stands there and makes you feel guilty, because in comparison to him you are just a dark night. You hate that man, because without him everything was good; there was no comparison. You were thinking you were full of life -- now here comes this man. And in his presence you are reduced to being just a dark night and nothing else. In his presence you are a beggar. Here comes the emperor, the son of God. And in his presence you become ugly. The natural logic is that HE is making you ugly. When he was not there. you had never thought about your ugliness.
Now he will haunt you. Now he will create trouble for you. Now you will have to search for this beauty. You will have to go into many things. 'Now this is unnecessary.' It looks unnecessary. 'Better destroy this man, better destroy this criterion.' Once the criterion is no more there, nobody can prove that you are empty, impotent, a beggar; nobody can prove that you are ugly; nobody can prove that you are missing anything. Destroy Jesus and relapse back into your sleep! That's what the Jews did.
But I would like to tell you again, that's what would have happened anywhere else. Jesus was too much. Yes, I say, even in India Jesus would have been crucified.
A question may arise in you: Buddha was not crucified, Mahavir was not crucified, then why Jesus?

Yes, I say, still Jesus would have been crucified. Jesus brings a new message. Buddha is silent; his message is only for those who come to him, those who come to seek and search. He does not go to the masses, he is not active. His rebellion is a presence. Jesus goes to the masses, Jesus goes very active!

Buddha's rebellion is inactive, passive. Jesus' rebellion is very active, and that is the problem. Mahavir's rebellion was also very passive, so was Lao Tzu's. These are people who are utterly at ease, silent in themselves, happy with themselves. If somebody comes and partakes of their being, good; if nobody comes, they are not going to invite. Jesus DRAGS you into awareness, he hits you hard. He comes searching for you whether you are ready or not. He has said to his disciples 'Go and stand on the tops of the houses and shout... because people are deaf. You will have to shout. Give the good message, the good news, that I have come. shout from the housetops!'

Buddha cannot say that. Lao Tzu... not at all. It was even difficult to find where Lao Tzu was, people had to search for him for months together. And once he would come to know that somebody is searching for him, he would escape, he would remove himself from one village to another. He would create all kinds of problems. He would allow only those who REALLY were seekers, who were ready to sacrifice all.

With Jesus it is just the opposite -- he haunts you, he goes searching for you. He says he is like a shepherd who comes home in the night, counts his sheep, finds that one is missing, leaves the ninety-nine there in the dark night, in danger, and goes with a lamp to search for the one which is

lost in the jungle, in the dark night -- shouting, calling, searching. Yes, Jesus is like that. He is a revolutionary rebel.
Buddha is rebellion, pure rebellion. Silent is his message. Those who understand, they will understand; those who don't understand, they need not worry, they can ignore him. He allows people to ignore him.
Jesus does not allow people to ignore him. He shouts. He pokes his fingers into people's eyes. His compassion is great. He is a surgeon. With Buddha you may have a little bit of medicine. Jesus is a surgeon, he operates; and of course the operation hurts.

The Jews are not responsible, they should be forgiven. Anybody -- Hindus, Chinese, Tibetans -- anybody would have killed this man. This man was asking for it. He brings a new breeze into religion: ACTIVE, action. Rebellion also becomes revolution.

I was reading a parable, a beautiful parable. Meditate over it.
A parable of G. William Jones: THE INNOVATOR.
It had been a long, long time since such a crime had been committed and, as punishment, the Innovator would receive a sentence which had not been heard of for a long, long time -- not since the days of the great-great-greats. It was a sentence at once so terrible and horrifying in its aspect that the High Court and the C.D.'s felt that it justly fit the nauseous and perverse crime of innovation. The punishment was to be expulsion from the Dome!

The citizens lined both sides of the street, their expression a mixture of hatred and awe as their eyes followed the progress of the innovator, escorted by a cordon of C.D.'s towards the Lox. Gamblers in the crowd were busily making book on how long it would take the Innovator to die once he was outside the Dome, and on whether it would be death from Fallout, Poisongas, or perhaps even from a Wildbeast. There was no doubt that he would soon die (for imbedded deep in the mind of each citizen was the truism that no human life could possibly exist outside the. protection of the Dome -- that beloved plastic canopy erected by their great-great-great-grandfathers, which stretched over the city from limit to limit, cuddling it in a benevolent, airtight grip). The only question was how long would death take to come and in what form

Some of the sadists in the crowd had scraped through the thick crust of dirt on the Dome wall near the Lox so that they could see the Outside, and were selling places at these peepholes for a nice sum.

The C.D.'s and their prisoner had arrived at the Lox. The crowd retreated now in a minor panic for fear that some poisonous fume might enter the Dome when the Lox was opened. The mechanism was still good, although it had been unused for all these generations. At the press of a button from the Chief, the thick transparent door of the Lox swung jerkily open. The Innovator, with a last mournful look over his shoulder, was pushed rather roughly into the small compartment. The door was then shut, and the citizens held their collective breath as the Chief touched the next button. The outer door swung open with a great hissing into that unhealthy green Outside.

At his first breath of the Outside's air, the Innovator fell headlong, coughing, doubled up with a giant convulsion. The C.D.'s nodded their heads, pleased, and there was a clamour almost like a cheer that arose from those at the peepholes as they watched him and their wristwatches to determine the exact second of his last gasp.

But then the terrible thing happened. The Innovator slowly raised his head from the dust and, with the beginnings of a smile of great joy upon his face, filled his lungs deeply. His eyes grew wide. He sat up, and they could see his chest bulging with gulp after gulp of that alien air. The people were so startled that they cried aloud when he suddenly jumped from a sitting position straight up, coming down in the first steps of a wild dance.

'It must have hit his brain first' said one spectator, his nose flattened against the Dome wall.

The Innovator stopped his dance abruptly as he turned to see the faces peering out at him. He smiled at them -- a broad, toothy smile with no malice in it at all. He even opened his arms wide to them, making a beckoning gesture!

At this point, many of those watching him could take no more, and turned away to go back to their homes, shuddering with a nausea of fear.

After making many gestures of well-being to those amazed and still uncomprehending faces, the Innovator snapped his fingers and stooped to pick up a stick. With it, he wrote in large letters upon the ground 'Come on out -- the air is fine!'

One after another shocked faces left the peepholes, not to return.

Again he wrote in the dirt, this time with more urgency 'It is fresh air -- not poison.'
Still more left.
This time, almost frantic to make him-self understood, he wrote 'You don't NEED the Dome anymore. You can live Outside! It is BETTER out here!'
With this, every face disappeared from the clear places in the grimy walls, and the Innovator was left alone in the Outside with his brilliant sun, its fresh and moving air, its trees and plants three times the size of those inside the Dome, and its birds and animals.
The newspapers the next morning carried grisly stories of the Innovator's immediate death outside the Lox. The city fathers decided in an emergency session that the interior of the Dome should be painted opaquely to a height of twenty feet all around. And those watchers who could not be scared into abject secrecy were interned in the asylum, where talk of living outside the Dome could be taken for what it was -- the raving of a lunatic.

A beautiful parable. And this is the situation of humanity. Down the ages this has been so: man has lived in a man-created dome of beliefs, ideas, dogmas. Your churches, your temples, your scriptures are just plastic domes. They are protecting you from nature; they are not helping you to go to God, they are preventing you from going. When a man like Jesus comes, he is the Innovator. He starts talking about strange things which exist outside the domes. He talks about fresh air and green trees, and birds and their songs, and the sun and the clouds -- a thousand and one things he talks about. And you have lived in a plastic dome;

you have never been out of it. You have never been out of a church, out of? temple; you have never been out of the traps of the priests and the politicians. And he comes and starts saying things which are wild -- things which appeal, things which have a great appeal, things which are magnetic, things which provoke and challenge! But those things you have not heard for ages. You become angry. You become angry because this man thinks you are all fools!

That's why people go on asking Jesus again and again 'Do you think you are far wiser than our father Abraham? Do you think you are more knowing than our old prophets? Do you think that you have brought truth for the first time?' People believe they have always had truth, that is in their possession. And there is nothing in their possession. So whenever a man of truth comes, a rebellion comes into the world, innovation comes into the world. And the people crush such a man.

We have to create a world where innovators can be accepted more easily, where innovators are not only accepted but welcomed -- because it is these innovators who help you to go higher and higher in consciousness. They are the steps towards God.

Now the sutras:

AND JESUS WENT OUT, AND DEPARTED FROM THE TEMPLE...

He was visiting the Great Temple of the Jews, and whenever he used to go to the temple he was always sad

and angry, because things were all wrong there. The temple had become a trade. The temple was no more a temple, it was dominated by the businessman. God was sold there, and of course God cannot be sold. So only the false god can be sold. The temple was no more the shrine for prayer, it was no more the place to meditate, it was no more the place where one connects with God. It was dominated by the priests, and the priest was dominated by vested interests. Whenever Jesus would go to the temple, he would always come out angry and sad. Once he got so angry that he threw out all the money-changers from the temple. He shouted at them and told them 'What have you done to my Father's house? It has become a den of robbers!'

This story also starts:

AND JESUS WENT OUT, AND DEPARTED FROM THE TEMPLE; AND HIS DISCIPLES CAME TO HIM FOR TO SHOW HIM THE BUILDINGS OF THE TEMPLE.

But he was not interested in seeing those buildings, because the God that used to live there at some time had departed from there. It was a ruin. The soul had left the body, it was a corpse.

AND JESUS SAID UNTO THEM, SEE YE NOT ALL THESE THINGS?
'You still call this a temple? Don't you see all these things that are happening there?' It is politics, it is no more religion. It is reformist, it is no more rebellious. It does not

transform people, it consoles them. It does not hit people awake, it goes on singing lullabies so they can fall asleep in a better way.
Remember this.
Many times you go to the religious person not to be awakened but to be helped, consoled. You go begging for a lullaby, you go begging for a tranquilliser. A tranquilliser cannot help you awaken. Yes, it may help you to be less uncomfortable in this uncomfortable world, to be less insecure in this insecure world; to be less anxious, less tense. Yes, it can help you relax a little bit, but that is not going to change you or transform you. In fact, the transformation can come only when you become UTTERLY tense, when anxiety comes to its peak -- only then, and then only is there a revolution, a radical change.
The priest goes on consoling you, and the priests are very cunning, very inventive in creating consoling theories. For centuries in India they have been consoling the poor. 'You are poor because you committed wrong things in your past lives -- this is a consolation. People are not poor because they have done wrong things in their past lives. People are poor because they are being exploited. Now the priest is in the hands of the exploiters -- naturally, because they are the power, they are the power-holders. The priest lives on the crusts that are thrown from the rich people's tables. He has to help the masters.
Down the ages he has been teaching poor people 'You are in bad shape because of your bad KARMA, and people are rich because of their good KARMA. Rich people are rich because they have been saintly in their past lives; and poor people are poor because they have been sinners.'

Now this is a very tricky thing -- great strategy, great politics in it. If you look at the rich people, they seem to be the sinners. They are! -- exploiting, cheating, deceiving. And the poor people, who are innocent in a way, are not doing any harm to anybody, they are 'the sinners of the past'. This does not seem logical, because if a man has been a sinner for so many lives, he will be a sinner in this life too. More is the possibility of his being a sinner rather than being an ordinary, innocent, poor person. And if people have been great saints in their past lives, then they cannot be black marketeers -- that will not be logical. Then they cannot go on exploiting people; their sainthood will not allow that.

The situation is just the reverse, but the ideology helps console. Then the poor person no more feels the wounds. The priest has poured ointment on the wounds. He says 'Nothing to be worried about. Nobody else is responsible. In your past lives you have done something wrong.' He gives the explanation; the explanation helps the poor person. He can find an explanation, he can find the cause -- and he himself is responsible. And now nothing can be done, one has to go through it silently. That's why in India there has never been a revolution. It is because of the priests.

How can there be a revolution if you are responsible? Then the only thing is to go on doing good things -- whatsoever you can do. The poor man cannot afford much, hut whatsoever he can do he should go on doing. He can go to the Ganges once in his life to take a bath or he can contribute a little something to the temple of the village or, once in a lifetime, he can have some ritual arranged. That's

all that he can do. And he can wait for the next life. In the next life he will be happy, he will live in palaces and he will enjoy all kinds of good things. So it is only a question of a little patience. The priest has been teaching patience to people, consolation, giving explanations so that they know why they are poor -- and hiding the real facts.
The temple has become the citadel of all that is wrong, and Jesus always felt this whenever he would-go to the temple. He would see things that were going on there. He could not believe why people were not aware, why they could not see.

SEE YE NOT ALL THESE THINGS? VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER...
'This temple has to be destroyed! This so-called religion has to be destroyed! This religion of the priests and the politicians has to be utterly effaced from the earth!'

... VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.

He is angry. You will not find such anger in Buddha. That's why Buddha was saved from crucifixion. Even if he talks, he talks in great philosophical ways. Even if he says things, he does not say them in a raging voice, in anger; he is very polite.
Buddha's message is like classical music -- silent, beautiful, but no revolution in it. Jesus' message is a slogan; it is not a coincidence, it is not an accident that all the great revolu-

tionaries come from Jesus' tradition. They come from the West not the East. The East misses revolutionaries. The East has known great sages, but not revolutionaries. All the great revolutions and all the great revolutionary ideas come from the West. And the foundation of the West is Jesus' ideology, his approach towards reality.

You will be surprised to know that even communism comes from Christianity, not from Hinduism, not from Jainism, not from Buddhism. Communism is also an off-shoot of Christianity, howsoever much they are against it -- that doesn't matter. A son can go against the father; that does not make him no more a son, that does not make him less of a son. He remains the son. Marx and Freud and Kropotkin and Tolstoy and Ruskin and Thoreau -- they all come from the same seed, from the same approach towards life -- that is Jesus' approach.

Jesus is an off-shoot of the Jewish approach. That also has to be understood.

Nothing like the Jewish prophets have ever existed in India or in China -- no, never. You cannot find a man like John the Baptist in India. Those great prophets of the Jews were all full of revolution, they were all hot, they were all burning fires! Prophets have never existed in India; saints, yes, sages, yes -- but not prophets. When somebody calls Mahavir a prophet, he is not right. When somebody calls Buddha a prophet, it looks simply absurd. Buddha is not a prophet. He has no prophecy for the future, he does not bring any revolution. He brings a new consciousness, his own consciousness. He makes it available, but he does not shout. He does not say that the temple should be burnt, that this temple should fall, that not even one single stone will

remain upon another. Jesus has the quality of a Jewish prophet. He was a disciple of John the Baptist. John the Baptist was killed just like Jesus; he was beheaded. And the Judaic tradition has given birth to other revolutionaries also. Marx is a Jew, so is Sigmund Freud. Whether it is sociology or it is economics or it is psychology or even physics, the revolution comes from the Jew. Albert Einstein is a Jew. There is some element in the Jewish consciousness that makes people revolutionary. Just think of a human history without three Jews -- Jesus, Marx and Freud -- and there will be no revolution. People will be patient, people will suffer, people will accept everything, people will go on dragging and finding explanations from the priests. This has to be noted, because this is specific to Jesus.

AND JESUS SAID UNTO THEM, SEE YE NOT ALL THESE THINGS? VERILY I SAY UNTO YOU, THERE SHALL NOT BE LEFT HERE ONE.STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN.

VERILY I SAY UNTO YOU,

HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.

Because his words are not HIS words, that's why they SHALL NOT PASS AWAY. Because his words are God's words. He is just a vehicle, a medium: he is simply saying what God wants to say. But God has no mouth to speak with; God uses our mouths. God has no eyes to see with; he

uses our eyes. And God has no legs to walk with; he uses our legs to walk.

God used Jesus as a medium. That's why Jesus can say HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY. 'This temple is going to be destroyed, this temple is going to be demolished to the very ground, because this temple has gone against the very spirit of being a temple. It is no more a temple, it is no more religious.'

But this happens again and again. Now the Vatican, the Pope -- they are no more religious. They are in the same situation as was this temple which Jesus left. Again the same has happened. It always happens! The temple sooner or later becomes the den of the robbers, because the temple attracts innocent people. There is a logical necessity for why it happens. The temple attracts innocent people. Once the innocent people start coming, the clever and cunning start coming, because wherever the innocent are, there is the possibility to exploit.

Jesus attracts the innocent. Once the innocent are there, then the cunning people all around will see the point. When Jesus is alive they cannot come -- Jesus' presence is a prevention. Once Jesus is gone, then those cunning people will start infiltrating, then they will come and start mixing with the sheep -- and these are wolves although they may have sheepskins to hide themselves. And sooner or later they will come out on top because they are cunning. The innocent people are not interested in being on top; only those who are cunning come for that. Once they are on top, they become the priests, the rabbis, the

SHANKARACHARYAS, the popes. And then they start dominating the whole thing, and the whole quality changes. A temple is a temple only while Jesus is alive. Once Jesus is gone, it is very difficult for the temple to remain a temple. Because Jesus will gather the innocent people: he will gather so many sheep. While he is there he will protect; once he is gone, wolves will start coming. Because wolves only come once they see that so many sheep are there and the shepherd is missing. This is the chance for them -- their life's chance.

Now the same has happened in the Vatican, the same has happened in Puri, the same has happened at the Kaaba. The same has been happening down the ages. Remember it, because the same can happen here.You will have to be very very mindful.

So I don't want you just to be innocent. Be innocent, but don't be foolish. Be innocent, but don't be childish. Be innocent, but let your innocence be illuminated by awareness. Then this cannot happen. Your awareness will make you aware if something goes wrong; otherwise this is going to happen. Somebody who is cunning will start manipulating you. Keep alert. The temple has been made again and again, and has been polluted again and again. But man has changed down the ages very much. Maybe now this is possible. Maybe now the time has come -- the time for the idea to become a reality.

VERILY I SAY UNTO YOU;

HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.

WATCH THEREFORE: FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME.

Jesus says there is no point in going to the temple and the ritual and the rabbi and the scripture. The only thing that you need to enter is watchfulness.

WATCH THEREFORE...
'This temple is going to fall; don't go in it, otherwise you will also be crushed. Escape from it, it is already falling. I can see what is going to happen to it. Its soul has already left it It is no more glued together. These are just stones upon stones without any glue holding them together. That religion is not there. It is a miracle how this temple is still standing! It is going to fall any moment. A small wind, and it may fall; a little rain, and it may fall. Any excuse is needed, and it may fall. You escape from it, and let watchfulness be your temple.'

WATCH THEREFORE: FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME.

And the watchfulness has to be for twenty-four hours: You cannot afford to be watchful just for a few minutes once a day -- in the morning you meditate and then you forget. That won't help because nobody knows when God will knock at your door. And if you are not watchful you will miss; you will not recognise him. Only in immense awareness can God be recognised.

BUT KNOW THIS, THAT IF THE GOODMAN OF THE HOUSE HAD KNOWN IN WHAT WATCH THE THIEF WOULD COME, HE WOULD HAVE WATCHED, AND WOULD NOT HAVE SUFFERED HIS HOUSE TO BE BROKEN UP.

And the watchfulness has two purposes to it. One is: if you are not watchful you will not recognise when God comes and knocks on your door; you will miss him. And the second purpose is: if you are not watchful, you don't know how thieves enter, when they enter, and when they rob you. To make it clear, Jesus is saying 'Be watchful so that the priest cannot enter in you -- he is the thief. And when a Christ knocks on your door, you can recognise him.'
For one real Master there are ninety-nine false masters in the world. If you are not watchful, those ninety-nine are going to rob you. And one never knows when the real one comes. You may encounter him, but if you are not very alert you will miss, because only alertness can become a bridge between you and the real Master.

THEREFORE BE YE ALSO READY...

So double are the purposes. First: you should be ready so no thief can rob you, nobody can exploit you. And second: you should be ready so that when the real comes you can welcome him, and he can become a guest and you can be the host. The moment you become a host to God, you have become the real temple. That is the real temple, not these buildings. Jesus is saying.

WHO THEN IS A FAITHFUL AND WISE SERVANT, WHOM HIS LORD HATH MADE RULER OVER HIS HOUSEHOLD, TO GIVE THEM MEAT IN DUE SEASON? BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING.

God has given you a purpose, God has given you a certain destiny, God has given you a certain work to do here on earth. If you are not aware, you will be found unworthy. God has given you a purpose. You may not be aware of the purpose at all. He wants something to be fulfilled through you. Maybe he wants you to sing a song that nobody else can sing except you. Maybe he wants you to have a dance that is possible only through you. Only through you can he give that dance to existence. Only through you can God have that dance -- there is no other way. Maybe something else... But everybody comes here with a seed. It is just a seed and, in the seed, you cannot see what flowers are going to bloom. But the seed is there amd the flowers are waiting.
And unless you have bloomed, you will not be able to show your face to your God, to your Master. Only fulfilled, bloomed, cam you offer yourself to him, can' you bow down at his feet.

BLESSED IS THAT SERVANT, WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING.

Otherwise people are doing other things. And God will come amd find you doing something else for which you were not sent, amd NOT doing that for which you WERE

sent! This is the only sin: not to do that which is intrinsic to you and to go on doing things which others have put upon you.

There are many people who are putting their trips upon you -- avoid them. Your father wants to put a trip upon you; he wants you to become the prime minister of the country. Your mother wants to put her trip upon you; she wants that you should become a great doctor, or this and that. And your teachers are putting their trips, and your friends and your society. Everybody is interested in you, because they are interested in putting a trip upon you. Nobody seems to be interested in YOU AS YOURSELF.

If you can find a man who is interested in you AS YOURSELF -- that is your Master. That is the criterion, the definition of a Master: one who is not putting any trip upon you, who is simply interested in helping you to be whatsoever you can be. He is not driving you in any direction, but simply nurturing you, nourishing you, so that you can have any direction that comes naturally to you; who is not pruning you, who is simply putting fertilisers onto your roots, so if you want to grow to the north or to the south, or you want to go high in the sky, or you want to become a thick bush, you become whatsoever you want to become. A Master is just a benevolent presence, a nourishment. He does not guide you to be this or that, he simply helps you to be that which is hidden in you.

VERILY I SAY UNTO YOU, THAT HE SHALL MAKE HIM RULER OVER ALL HIS GOODS.

If you have fulfilled God's desire that he has put in you, you, your being, will be transformed. You will be no more a servant, you will become a Master. You will no more be a beggar, you will become an emperor. But you have to prove that you are capable of doing things.

A target has been given to you, but the target is put in your deep unconscious. You have to search for it, you have to dig for it, you have to discover it. It is not available there, it is very invisible. And it is beautiful that it is invisible; it makes you a seeker and a searcher, a discoverer. It gives you the challenge to explore, otherwise life would be very dull. Hence God has put the purpose DEEP in your unconscious.

You will have to dig like one digs a well. Layers and layers of mud... and for days together you don't see any sign of water. Many times you become tired, exhausted, desperate. Many times you are so frustrated you stop digging, you say 'It seems useless, futile. It seems there is no water here!' Many times in your spiritual journey this will come, but if you go on digging, one day the first signs of water will show. The mud is no more dry, it is wet -- that wetness is called love. When in your inner being you go on digging and the mud becomes wet, you are getting love. Love starts flowing. It is muddy in the beginning, it is full of many other things. But one goes on digging... the mud becomes less and less and more water will be flowing. One goes on digging... then the mud disappears and fresh water will be flowing. One goes on digging... and one has come to the source, to the springs. Now you can take as much water as you want and your well will never be empty. You can go

on sharing, and the more you share the more you will be getting.
Jesus says 'Those who have will be given more, and those who have not, even that which they have will be taken away from them.' So go on digging so that you can have more. The more you have, the more springs will be pouring water in you. The less you have, even that which you have will be taken away.

VERILY I SAY UNTO YOU, THAT HE SHALL MAKE HIM RULER OVER ALL HIS GOODS.

BUT AND IF THAT EVIL SERVANT SHALL SAY IN HIS HEART, MY LORD DELAYETH HIS COMING;

AND SHALL BEGIN TO SMITE HIS FELLOW SERVANTS, AND TO EAT AND DRINK WITH THE DRUNKEN;

THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKETH NOT FOR HIM, AND IN AN HOUR THAT HE IS NOT AWARE OF...

But if you think there is no hurry... That's what everybody is thinking in the world: 'There is no hurry, we will see. Right now let us have more money, more sex, more houses, more cars. Right now let us indulge in the world! Tomorrow or the day after tomorrow we will think of God, we will think of meditation and prayer. What is the hurry? Even people who are very old sometimes come to me and they say 'Yes, we would like to go into meditation, but the

time has not come yet.' Because old people also think that they are not yet old enough. Nobody ever thinks that he is going to die. That is one of the strange things in human mind -- the strangest, because death is absolutely certain. Everybody is going to die; death makes no exceptions! So it is only a question of time -- today or tomorrow or the day after tomorrow -- but everybody is going to die. And still people go on thinking that their death is very far away, very very far away. They have enough time yet to fool around. And when they have fooled around and finished with their fooling, then they will meditate. But that day never comes. Even on their death bed, they go on continuing the old habits.

A Jew was dying, and he opened his eyes and said 'Where is my eldest son?'
The wife was sitting by the side and she said 'You don't be worried, he is just sitting at the left. You be quiet, you relax and remember God, because the doctors say you cannot survive this night.'
He said 'Forget about doctors! Where is my other son?'
'He is sitting' the wife said 'near your feet.'
'And where is my third son?'
'He is also sitting on this side.'
And the man started getting up and he said 'Then who is looking after the shop?'

Now the man is dying, and 'Are all the three sons here?' His mind is still in the shop.

About this man I have heard another story too.

He was small, he was in his schooldays. And the teacher gave a question, she said 'One per cent interest on one thousand pounds given for five years -- how much will the interest be?'
All the others started working, but this Manny Cohen, he was sitting there not doing anything. The teacher asked 'Why, Manny! Why are you not doing the question?'
He said 'I am not interested in one per cent.'

Now this is the beginning, and that is the end; and between also the same thing will be there. People start foolishly -- that's okay, that can be understood. How can one start wisely? But people END foolishly -- that cannot be understood. And the basic trick of the mind is: that my LORD DELAYETH HIS COMING: 'That God is coming is true -- but not today, so today we can enjoy. Tomorrow he will come, then we will see.' Then the day after tomorrow... and one goes on postponing.
Postponement is the basic trick of the mind to avoid God, to avoid the essential, to avoid rebellion.
Never postpone. If you want to postpone, postpone that which is wrong. Postpone anger for tomorrow, but not meditation for tomorrow. Postpone hatred for tomorrow, but not love for tomorrow. Postpone money for tomorrow, but not God for tomorrow. And people go on doing just the opposite! Anger they do right now. If somebody insults you, you don't say 'Okay, I will think over it, and I will come by at the end of the week and I will tell you what I think about the things that you have told me.' You immediately jump upon him, you pounce upon him; you don't give a single minute's gap.

If somebody loves you, spreads his hands towards you to welcome you, you shrink. You say 'I will think. Let me think over it.' You will brood over it, you will find a thousand and one reasons why not to fall into this trap: 'What is the motive of this person? Why does he want to hug Me? Maybe he is a pickpocket or something? Who loves without any motive? There must be some motive. He must want to use me for something or other.' When love comes, you withdraw; when anger comes, you stick there stubbornly.
Change this whole attitude. Don't delay that which is good, because good belongs to God. Delay that which is bad, because the bad keeps you away from God.

BUT AND IF THAT EVIL SERVANT SHALL SAY IN HIS HEART, MY LORD DELAYETH HIS COMING;

AND SHALL BEGIN TO SMITE HIS FELLOW-SERVANTS, AND TO EAT AND DRINK WITH THE DRUNKEN;

THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKETH NOT FOR HIM...

And God always comes when you are unaware. God always comes as a surprise. God always comes suddenly, abruptly. God does not come as a cause-effect chain, he comes out of the blue. Suddenly he is there; he surrounds you and drowns you completely.

So unless you are alert -- moment-to-moment alert -- you will miss. It may have been that God has come many times to you, and you have missed because you were not aware. In fact, this is how it is. I know that God comes to you many times. I have seen him surrounding many of you, but you are completely unaware. He is just by the side, ready to accept you, but you are not there, you are absent. He surrounds you like a cloud, but you are not there; there is just emptiness, so no meeting is possible. You are never at home, because you are never aware! You are somewhere else. Your body is in one place, your mind somewhere else. Let your body and mind be together, let your whole being be in the moment -- that's what awareness is all about: PRESENCE OF NOW AND HERE.

THE LORD OF THAT SERVANT SHALL COME IN A DAY WHEN HE LOOKETH NOT FOR HIM, AND IN AN HOUR THAT HE IS NOT AWARE OF,

AND SHALL CUT HIM ASUNDER, AND APPOINT HIM HIS PORTION WITH THE HYPOCRITES: THERE SHALL BE WEEPING AND GNASHING TO TEETH.

There is. There is misery, and there will be misery. You live in misery and you will continue to live in misery, because God is bliss, and there is no other bliss. Unless you live in God, you live in misery.

Yes

... THERE SHALL BE WEEPING AND GNASHING OF TEETH.

And your whole being facing God will be the being of a hypocrite; you will be false, pseudo. And you have become accustomed, so much accustomed to your personality that you will carry your personality in front of God too.
God can be met only when you are nude -- utterly nude, nothing to hide, no secrets to keep -- when you are just an openness. God can be met only when in that openness there is nothing but one taste -- the taste of awareness and presence. Jesus' whole message is that of awareness.
I Say Unto You, Vol 2
Chapter #8
Chapter title: Significance is Inner Nourishment
7 November 1977 am in Buddha Hall

Question 1
ARE THERE DIFFERENT LEVELS OF HEDONISM? I SUSPECT 'EAT, DRINK AND BE MERRY' MEANS DIFFERENT THINGS TO DIFFERENT PEOPLE.

Yes, Anurag. There are two levels of hedonism, and they are almost polar opposites to each other. Because of that, much misunderstanding has prevailed down the ages.
The lower hedonism is of the body, and the higher hedonism is of the soul. They both speak the same language: Eat, drink, be merry. They both propound the same philosophy of life: Live in the moment, don't think of

the morrow. They both want that one should not be worried about the past, should not be concerned about the future. This moment is enough unto itself. Their language is the same, their proposal is the same, yet they are diametrically opposite.

To the first hedonism -- the material, the physical, the outer hedonism -- belong the philosophies of Charvaka in India and Epicurus in Greece. To the second philosophy, the spiritual hedonism, belong all the great Masters: Buddha, Krishna, Christ, Zarathustra.

Where do they differ? Where do they go diametrically opposite?

If you live only as a physical being, then you will remain unaware of the non-physical dimension that is continuously penetrating you. Then you will know only the visible, and the invisible will remain unknown to you. And the invisible is far bigger, far more essential. The visible is just a covering, the visible is just a shell around the invisible. It is there to protect the invisible. The body is the shrine of the soul. If you live only in the body, and you only take care of the body and the physical sensations dominate you, you will never become aware of the non-physical dimension -- the divine dimension. If you are utterly lost in the body -- as you will be if you think 'Eat, drink and be merry' is the goal -- then you will live at the very superficial level.

It is as if you have been given the Bible and you go on looking at the cover, and you start worshipping the cover and you never open the book, and you never go inside and you never see what is there. The cover can be beautiful -- it can be leather bound, printed in gold, maybe diamonds are studded on top of it; it can be beautiful, it can be very

precious -- but still it is nothing compared to that which is inside the book.
Your body is only a cover. It is beautiful, it is precious, but it is carrying something far more precious in it. The man who thinks of 'Eat, drink and be merry' in the physical sense is a man who receives a letter and worships the envelope. and forgets the message. The message is important. What a message you are carrying inside you! What a destiny you are carrying inside you!
The second level hedonism is not against the body, it is for the soul. It also lives in the moment, but when the first hedonist is eating, he is only. concerned with the food. When the second hedonist is eating, he is more concerned with the awareness of the taste of the food. That is where they differ. When the first hedonist has gone for a walk, he looks around -- the trees, the birds, the people, the dewdrops, the morning sun -- but he does not look at WHO is looking at all these things. When the second hedonist goes for a morning walk, he enjoys the birds, the trees, the people, the sun, the sky, but he also goes on enjoying the one who is enjoying it all. He remains aware.
The first hedonist lives an unconscious life, the second hedonist lives a very very conscious life. The second hedonist gets all that the first is getting... plus. The first hedonist gets only the bodily sensations, and he goes on missing the REAL life.
Because the first hedonist lives in the body, there are people who are against the first hedonist and they think they are spiritual. They are not. That's a logical fallacy. Because the first goes on living in the body, there are people who Logically think 'We have to go against the

body, then only can we enter into the second realm of our being, then only can we attain to happiness, to heaven, to bliss. Because the first is missing -- and the first is missing because he is too much obsessed with the body -- the second, this so-called spiritualist, becomes obsessed AGAINST the body. This is not a real spiritualist.

The real spiritualist is a hedonist. Let me repeat it: He is not against the body, he is for the soul.

So now there are three kinds of people: the ordinary hedonist who lives in the body, the REAL hedonist who lives in the soul. And naturally lives in the body too, and between these two is the spiritualist, the so-called spiritualist, the ascetic who fights with the body, who destroys the body, who is against the body, who tortures the body. And he thinks that in torturing the body he will attain to the soul; he cannot.

The first goes on missing, but the second -- the false spiritualist -- misses even more. So if you have a choice, then I will say it is better to be a physical hedonist than to be an anti-physical spiritualist, because at least you will be enjoying the body; the physical part of God will remain available to you. To the spiritualist, even that is not available. He is completely blind.

But if you really want to enjoy life, then you have to choose the second kind of hedonism, the spiritual hedonism, the divine hedonism. The second is already available to the first if he starts becoming a little alert. It is not available to the false spiritualist. He is closed to both kinds of hedonisms.

The physical hedonist can rise to the higher hedonism because he has to grow in the same way but deeper. He has

to dig a little deeper into his being. So if you are to choose between Epicurus and Mahatma Gandhi, choose Epicurus. But if you have to choose between Epicurus and Buddha, Jesus, then choose Jesus or Buddha. Never become a so-called saint. He falls from grace. He misses the body, how can he attain to the soul? The body has to be used as a stepping-stone. The body has to become a staircase, it has to become a boat for the other shore. Use the body.
I am a hedonist. My whole teaching is: love the body, use the body, go into the body as deeply as you can, be sensitive to its feelings, be available to its wisdom, its joys, but don't be confined there. There is MUCH MORE in your life. That is just a beginning. Use the body as a jumping-board. And the secret is the same. So the secret can be used on the second, higher, level too. Be in the present. Live moment to moment. Don't allow the past to interfere, and don't allow the future to cloud your vision. Let the present moment be crystal clear. Enter into it with the body, with the soul. Enter into it as a unity of body and soul. Enter into it not AS body or AS soul but as a unity.
There are these two kinds of hedonism. The higher contains the lower. The lower cannot contain the higher. I teach you the higher hedonism.

Question 2
WHAT DOES ONE DO ABOUT UNREQUITED LOVE? WHAT DOES ONE DO ABOUT UNREQUITED LOVE THAT SEEMS TO LIVE ON AND ON LIKE A WOUND THAT NEVER HEALS? HOW IS IT THAT A MAN CAN GO ON LOVING ONE WOMAN YEAR AFTER YEAR BELIEVING, IN SPITE OF THE PAIN, THAT AND

DAY SHE WILL FIND A PLACE FOR HIM IN HER HEART? AM I A FOOL TO BELIEVE? I THINK THAT I AM A FOOL, AND YET I CONTINUE TO BELIEVE. AM I CREATING THIS SITUATION? OR IS THIS SITUATION CREATING ME?

First you are not really in love with love. That's why you got stuck on a particular woman. A real lover never gets stuck anywhere. His offering is for love, not for persons. He loves beauty, not the rose flower, not the lotus flower. He loves beauty wherever it is; he does not get confused, he does not think that the container is the content.
You got confused. You are not a real lover. You have not really loved. In fact, you are avoiding love in the name of that woman. Now this is a beautiful trick to escape from love.
What can you do? You loved a woman and she never responded to you, so what can you do? Now you can only go on playing with your wound. You are a masochist. I will not say that you are a fool, you are not. You are a masochist, a clever masochist, an intelligent masochist. You are arranging for your torture through the name of love, in the name of love You are playing the game of being a martyr. you are enjoying this crucifixion.
You loved a woman; there is no necessity for the woman to love you. Your love is not enough to make it sure. Love is a two-way street, it is not one-way. But down the ages, poets, novelists, people who go on playing with imagination, have been talking about love as if when you love the person, the other person has to love you! The only condition that you have to fulfil is that you should really love. Even then,

there is no need for the other to love you. The other has freedom, the other is a living soul. If the other has to love you just because you love, then where is his freedom? Where is his soul or her soul? Then you don't leave any freedom for the other. If the other does not want you, does not like you, if the other is not turned on by you, then you can go on loving and nothing is going to happen.

Just your love is not enough. In fact, the more you try, the more the other will go far away, because the other will become more and more afraid of you. You are dangerous! Even before love has happened you are not allowing freedom. What will you do when the love has happened? You will suffocate the woman or the man. You will surround the woman in such a way that it will become a prison. Even right now the woman has not responded, but you are waiting. And you are thinking and hoping that because you love, she has to love you. Why? There is no must in it, there is no inevitability in it. Just the reverse will be the case. The more you chase her, the more you will make her afraid of you and the more she will escape from you. You are dangerous. And the paradox is, the more she will be going away from you the more you will fantasise about her.

A real woman very soon loses all charm. So is the case with a real man, because with reality the fiction cannot be continued for long. All relationships settle down by and by -- the honeymoon is only short. If you really get the woman, within seven days, fifteen days, three weeks, things will start settling; the fiction, the poetry, the fantasy will start disappearing. The real woman and the real man will come back to earth. You cannot go on moving in the clouds

for long. The other's reality will pull you back to the gravitation.
So when love is responded to, it is finished soon. When love remains unrequited, it can continue for your whole life, because there is no way for it to be finished. You can go on playing in your imagination -- games, fantasies, dreams...
And the person who has asked the question is an author, Hal Musin. He must be imaginative, poetic. He must be able to create fictions. Now he cannot lose this woman because this woman is giving him great fictions. And she will go on giving you. The only condition is: she should not respond to your love, then the love can continue forever. In that way Majnun was fortunate because he could never get Laila. The really unfortunate people are those who can get their Lailas. Once you get your Laila or your Majnun, things are finished.

One man went to see the madhouse. In one room a man was beating his head, crying. Great tears were flowing down his cheeks and he was holding a small picture very lovingly on his chest.
The visitor asked the superintendent 'What has happened to this man?'
And the superinterdent said 'You see the picture that he is holding? He holds it day and night. That is the woman he wanted, he had loved, but could not get. Hence, he went mad. He cries and sings songs to her, and goes on thinking of her. That is his whole life. The whole world has disappeared, only the woman... He talks, he talks from his side and the woman's side, and the dialogue continues.'

Then they went to another room, and another man was beating his head and throwing himself against the wall. And the visitor asked 'What has happened to this man?' And the superintendent said 'This is the man who got that woman. Since he got that woman he has gone mad.'

You can go on living in your dreams, and you will think that you are a great lover -- how much you are sacrificing! But you are simply a masochist. This can be done only by a masochist who wants to torture himself. Now you have found a good excuse to torture yourself.
I cannot appreciate this. I have no appreciation for any pathology, whatsoever the excuse. This is pathological. You offered yourself, the woman denied -- it is finished! There are millions of women in the world. Why are you wasting your life? If you want to waste it that's another thing, but then don't befool yourself that it is because of love. Love is just an excuse, you really want to waste your life. You are afraid of love! You are depending on that woman. You don't want to approach another woman. One woman does not mean anything. Neither does one man mean anything.
If you are hungry you will eat even if the food that you wanted to eat is not available. Or won't you? If you are thirsty you will drink even if Coca-Cola is not available -- plain Poona water will do! If you are thirsty you will drink, you will not say 'I will die, but I will not drink because I only drink Coca-Cola. I love Coca-Cola!' No, you will drink, you are thirsty. You are hungry, you will eat. If you are really hungry for love, then what docs it matter if one

woman has refused you? There is no need to feel lost, because there are millions of women.
But one woman has denied you, then there are a few things involved in it. First, your ego is hurt -- as if you have some power over people. Just because you love, does somebody else have to love you? You can offer yourself, but the other has to decide. You took the initiative, but if the woman could not like you that does not mean that you are nobody, that simply means something was not fitting between you two. And it is good that the woman denied you. If out of politeness, or out of respect, or out of compassion, she had agreed to you, you would have been in far more trouble. Because compassion can never become love, and politeness is hypocrisy. If she had not liked you and decided to go with you for some other motive, you would have been in far more trouble and anguish, because there would have never been that harmony that happens between two people who are in love with each other. She would always have been the compassionate one, the sympathiser; she would have felt for your misery.
That's what you are doing. That's what people go on doing. When one woman has refused, or one man has refused, they go on crying, they go on making themselves miserable in the hope that misery will create compassion in the other. Misery CAN create compassion, and that is dangerous because compassion is never love. And you cannot be fulfilled by compassion, because the one who is showing compassion remains higher than you. You are a beggar. The woman can give to you, but there will be no passion in it. When compassion has come, passion disappears. There will be no thrill in the woman's heart, she will never feel

ecstatic. She will always feel obliging. She will remain insensitive because her own heart will not open for you. She will pretend, she will do whatsoever is needed, she will fulfil the duty, but duty is not love.
Love is ecstasy, duty is dull. She will not dance because of you. She may become a good householder, she may take care of your children, she may 1(30k after you, she will be a good caretaker but these things don't fulfil.
It is good that the woman didn't show any compassion to you. And you are asking for compassion, that's why you cannot allow the wound to heal. Once the wound is healed, then nobody will show compassion for you. You cannot get down from your cross! You have to hang there, and you have to go on shouting 'Look how much I am suffering! Come!' You are trying to create a situation in the woman's heart so that she starts feeling GUILTY, that it is SHE who is responsible for all your suffering. That's why you cannot allow the wound to heal. This is not love. This is ego -- one.
And second -- this IS FEAR of love. You are afraid to knock at another door because you have been rejected once, so you are afraid you may be rejected again. You are hesitant, so you go on knocking on the same door, and your knocking on the same door will only create nausea in the woman. You will be a nuisance. She can't love you, so you vv-ill become more and more of a nuisance.
Forget about her, and forgive her. And this is your life -- don't waste it. And this life is precious -- don't let it go down the drain. Love can still flower. If it has not happened with A, it can happen with B, it can happen with C. The

real thing is the flowering of love. WITH WHOM it happens is irrelevant!

But people become too obsessed with small things. It should happen only with this woman who has black hair.' What is wrong with blonde or brunette? 'It should happen only with this woman who has such a long nose.' These are obsessions! Foolish! You get too much involved in details, and you go on missing the real point. The real point is that LOVE should happen! And once it starts happening and your heart starts flowing, it is even possible THAT woman may become interested in you. Because people only become interested in people who are happy, who are flowing, who are blooming. If you start blooming, there is a possibility... I only say possibility, I am not saying certainty, otherwise you can even do that. If you start blooming, that woman may start thinking of you. She may start feeling that she missed an opportunity, she may start feeling that there is still time, she may start thinking 'How to make it?' she may start knocking on your door.

But that is possible only when you are happy. Now you are a wound! Nobody loves a wound. And remember, if somebody loves a wound, beware of that person -- that person is neurotic. Escape, because if the person loves the wound, he will never allow the wound to heal. He will go on creating bigger wounds in you, because he loves wounds.

There are people who love wounds because when somebody is wounded, they are always upper, higher, greater, better.

One man -- he was one of my students in the University -- told me that he would like to marry a widow. In India that is a problem. Nobody wants to marry a widow. So there are people who think that to marry a widow is a great sacrifice. I said 'You can marry, but once you have married she will not be a widow. Then what will you do? Then the whole charm will disappear because the charm is in her being a widow.'
He laughed -- he thought I was joking. And he got married. And after six months he said 'You were right. I'm no more interested in her. My interest was basically in her widowhood. I wanted to show to the public that I am a great servant of people, that I am serving people even through my love. I am sacrificing my love for a widow. I am going against the society, I am going against the tradition. I am doing something great. But now the marriage has happened and the widow has come, now there is no point.'
I said 'You do one thing. You commit suicide. She will be a widow again, and somebody else will have a chance to serve her again. If you are really a public servant, do this.' Since then I have not seen him.

Don't go on playing with your wound. This continuous fingering of the wound will not allow it to heal. And I think the woman you were in love with has some sense. She will not look at you. WHO wants to look at a wound? Be happy, become a flower: bloom. Let her feel jealous. Let her feel that she missed an opportunity of finding such a beautiful man. Let your song burst forth, then there is a possibility she may come.

And whether she comes or not is not the point. You are riot here only to love that woman. This is a vast world, and with millions of beautiful people all around. Why get so obsessed with one person? A real lover is never obsessed with persons, his devotion is towards LOVE ITSELF. He worships the god of love. Persons come and go, persons change; the god of love remains the same.

You ask: WHAT DOES ONE DO ABOUT UNREQUITED LOVE?

One forgets about it, one forgives the person. One does not make much fuss about it.

WHAT DOES ONE DO ABOUT UNREQUITED LOVE THAT SEEMS TO LIVE ON AND ON LIKE A WOUND THAT NEVER HEALS?

You are not allowing it to heal. The only way for it to heal is: fall in love with somebody else, because only love heals, because only love is a healing energy. Love is therapy. Fall in love, and it will be healed. But you have much investment in the wound; you don't want it to heal, that's why you won't fall in love with somebody else.

This wound has become your prestige. This is your ego trip. You think it is love; it is nothing, it is an ego trip. You are feeling offended. You have to show this woman, even if you have to die; but you will show this woman. You WILL DIE crying for her, and then she will be miserable for you and then she will feel guilty about you. These are your hopes!

You don't love this woman at all, otherwise you won't think of making her guilty. If you really love her, you would like her to be happy. You will simply disappear from her world you will help her to forget you. You will become non-

existent -- at least for her -- so that she can live her life without any interference from you. But that will heal your wound, and you will no longer be a martyr, and you will not be such a 'great lover'.

You are not interested in love, you are interested in being a 'great lover' -- that is the ego trip.

WHAT DOES ONE DO ABOUT UNREQUITED LOVE THAT SEEMS TO LIVE ON AND ON LIKE A WOUND THAT NEVER HEALS?

It is simple. You like certain food, and you have not got that food today, but if you don't eat anything else, naturally you will become ill. Hunger will grow. Tomorrow you will be more hungry, the day after tomorrow you will be starving. And you go on asking 'What is one to do? When one cannot get the food of one's own choice, what is one to do?' Then the second choice, then the third choice -- whatsoever is available. And one never knows, because each person is carrying such divinity in him and in her, that one never knows! If you fall in love with another woman, you may start thanking God. 'It was good that the first woman had rejected me. If she had not rejected then I would not have been able to find this woman.'

This is my observation of thousands of people. Once you look backwards you will be surprised, everything fits perfectly. The first woman denied you and the second woman accepted you, and you can feel happy. If the first had accepted, the second would not have been possible. The second deserted you and the third became possible, and you are more happy. Otherwise the third would not have been possible.

Just a few days before, a sannyasin was saying to me 'I have lived with this woman for three months, and they were so beautiful. I have never known such moments. And now she is deserting me. What should I do?'

I told him 'Help her to desert you. Because three months before you were clinging to another woman. I remember perfectly well. And that time you were saying "If this woman leaves me I will commit suicide. I cannot live without her." And after just three months you have forgotten about that woman. You have not committed suicide. On the contrary, you are saying that THIS woman has been your greatest experience in life! Now she is deserting, help her.'

Why get so obsessed with personalities? Remain in love. And let your love be fluid. Don't let your love become stale and solid and dead. Millions of flowers will bloom in your being, don't go on weeping just for one flower that didn't bloom.

HOW IS IT THAT A MAN CAN GO ON LOVING ONE WOMAN YEAR AFTER YEAR...?

Yes, if you don't get, you can go on year after year, life after life. Because then you are living in fiction, then you are living in fantasy, then you are living in your dreams. You go on creating the woman -- who is not the real woman. The beauty that you give to the woman is given by you. That woman is just a fiction. You can go on living with your fiction. Real women are difficult, as real men are. You are alone, and it is your fiction, you can paint it the way you want.

Your woman will never become old, the real woman becomes old. Now, Musin's woman will never become old.

He will become old, but his woman will always remain young. She will never become ugly, HE will become ugly! He will become old, ill, death will come, and she will always remain there fresh, like dewdrops in the morning, always fresh, always young, always beautiful.

Your woman will not stink ever, she will not perspire either. And she will not throw her panties all around the bathroom. It is YOUR woman, a fiction. She will not nag you, she will not fight you, she will not be jealous. You can do whatsoever you want, she will not hinder you. She will never come in your way, she will allow you all freedom Now, no real woman can do that, so one gets fed up with the real woman, one gets fed up with the real man. With the unreal, there is no problem.

So you are in a non-problematic relationship, Musin. You can enjoy it forever. But this is not a relationship, this is neurosis. It is like a madman who is talking with somebody who is not there. You will go on talking with your woman and you will go on doing things for the woman, and you will go on hoping. And your life will be slipping by through your hands.

Be a little more alert. It is your life. You owe yourself a few joys, a few celebrations. And the real celebration is always in reality. It cannot be only in dreams.

HOW IS IT THAT A MAN CAN GO ON LOVING ONE WOMAN YEAR AFTER YEAR BELIEVING, IN SPITE OF THE PAIN, THAT ONE DAY SHE WILL FIND A PLACE FOR HIM IN HER HEART?

You can believe. If you remain hungry and you don't eat anything, you will have to believe that the food that you demand will descend from heaven. 'One day it is going to

happen, I am doing so much sacrifice. A little more, a little more -- I will sacrifice myself completely, then it will happen. How can my sacrifice go in vain?'

That is your logic. But you can go on starving -- the food is not going to come from heaven. If you want to seek food you will have to accept the food that is available. Nourish yourself. Start moving, then maybe the food that you want may become available to you. But starving, dying in a comer, no energy to move and just hoping that something will happen is a deception. You are deceiving yourself. Deceptions can be very beautiful and artistic and aesthetic, but still they are deceptions. Love the real. It is through reality that one grows. Beware of dreams and their power over you. They can take away the whole opportunity, they can destroy the whole opportunity.

AM I A FOOL TO BELIEVE? I THINK THAT I AM A FOOL AND YET I CONTINUE TO BELIEVE. AM I CREATING THIS SITUATION?

Certainly, you ARE creating this situation. That woman may have forgotten about you. That woman may not be a part in it at all. She may not remember you at all. It is you who are creating the whole situation for yourself.

And naturally... OR IS THIS SITUATION CREATING ME?

It works both ways. First you create the situation, then the situation creates you; then you create the situation and the situation creates you. It is a vicious circle. And then you get more and more in the mire of it, entrapped, entangled, and it becomes very difficult to get out of it. You will need great courage to get out of it. You will need to jump out of

it. It will not be gradual, you will just have to escape out of it. Fall into anybody's arms just to get out of it!
And every person is beautiful, you just have to love the person and the beauty starts flowing. People ordinarily think that they have fallen in love because the person is beautiful. Just the contrary is the case: you see the person as beautiful because you have fallen in love. If somebody asks 'Why have you fallen in love with this man, or this woman?' you say 'She is beautiful, that's why.' That is not true. The truth is just the opposite. You have fallen in love, hence, she looks beautiful. Love creates beauty.
Start falling in love again. And I don't think that you are a fool. You are too clever, too wise. If you are a fool, then you will fall in love easily, because only fools fall in love. Wise people never do such things. You are wise -- you tried once, and then you are finished for your whole life. Be a little more foolish. Try it once again.
And I don't see that one has to go on being a failure forever. And remember, that if you succeed in love, only then will you be able to go beyond love. One has to go beyond love. But one can only go beyond when one has gone through it. You are struggling below love. It is far better to move into love and struggle there. One grows out of authentic, real experiences of love. One goes beyond. Then a totally different kind of awareness arises. It is not that it is unloving, but it is no more a longing for love. It is a state of love: one shares one's being. It is no more relationship then, it is your state. You ARE love, not loving.
So these are the three things: you are in the dark night of the soul, you are in a very unloving space. The second

thing is: be in a loving space. And a loving space is anxiety-creating; it is conflict, it is struggle, because a real person enters into your life. And there is clash and an overlapping of the boundaries; and all kinds of diplomacies and politics enter, and strategies to dominate, to possess. There is great war. Lovers are intimate enemies.
Only out of that experience does one grow to the third state: one becomes absolutely independent. Now there is no need for love. One can live alone, and one can live alone as happily as one can live in relationship. Now there is no difference. There is no hankering. Then a different quality of love arises in your being. You start sharing it.
Musin, you are struggling at the lowest point. Try to get out of it. And don't wait for any miracle. Miracles don't happen.

Question 3
WHY ARE YOU SO MUCH AGAINST LOGIC?

Because it is logical to be against logic.
Logic proves nothing, that's why I am against logic. It only pretends to prove; it proves nothing. It is an empty game, verbal. But the pretension is such that millions of people are befooled by it, and down the ages we have been trained for logic, so it has appeal.
But logic has never proved anything. Proof comes only through experience, never through logic. Logic can help to explain your experience. No experience is ever derived out of logic. Yes, logic can be a servant. when you have attained to a certain experience, logic can help to explain it, logic can help to make it clear. Logic is secondary.
So, the first thing: logic proves nothing.

Reporter: They say the moon is made of green cheese. Is this correct?
Spaceman: We didn't find any cheese on the moon.
Reporter: (laughing) Perhaps all the moon mice had eaten it.
Spaceman: We didn't find any mice on the moon either.
Reporter: What do you expect with all the cheese gone?

Now this is how logic goes on moving: it is circular.

A famous Sufi story:
Mulla Nasruddin was seen by the people in the market-place throwing some seeds all around. From his bag he would take one fistful of seeds and throw. So a crowd gathered, and they asked 'What are you doing, Mulla?'
He said 'These seeds are very miraculous. If you throw these seeds, then no lion, no tiger, no elephant, no snakes, no wild animals ever come around.'
So they laughed. They said 'Mulla, there are no wild animals, no elephants, no tigers, no lions, no snakes here!'
And Mulla said 'See! They work! They are a miracle, they have miraculous power. It is because of the seeds they are not here.'

Logic is a game good only for small children to play. But a few people remain childish even when they have become old. They may be professors in the universities, but they go on playing with the game. It is a good game, an intelligent game like chess -- but a game all the same.

First, logic never proves anything. And second logic can prove anything -- this way or that, for or against. Logic is a whore! It has no grounds of its own. You can bribe logic, and it will be with you. Your enemy can bribe logic, and logic will be with the enemy.

A certain French general named Guillard, who lived in the time of King Louis XV and was renowned for his gallantry towards women, said, on one occasion, that there was no such thing as an ugly woman. His remark was overheard by a lady whose face was disfigured by a squashed nose and who thereupon accosted him with the words 'Confess, General, that you are now face to face with a really ugly woman.'
'Not at all, madame' replied the general. 'You are like all women, an angel fallen from heaven. You merely had the misfortune to fall on your nose.'

Logic cannot prove anything, that's why it can prove ANYTHING. Logic has no truth in it. Logic is empty of truth. Truth is attained only by existential experience. I am against logic because logic is impotent. I would like you to go beyond logic. And that is the whole meaning of the word Jesus uses: faith.
It does not mean belief. It means trust in existence not belief in dogmas. Faith simply means that you are finished with logic. The day you are finished with logic, you are finished with doubt too because logic is a support to doubt; they are in a mutual conspiracy -- doubt and logic. A doubter becomes a logician, a logician remains a doubter. They go together. Once logic is dropped, all the props for

the doubt disappear, and doubt falls to the ground. And when you are free of doubt, then you are in faith.

Faith transforms. Trust transfigures. The sooner you can get out of logic and doubt, the better. A man is religious only when he has known the same of logic and is finished with it.

Question 4
HOW MANY RELIGIONS ARE THERE IN INDIA?

It is difficult to say. There are as many religions in India as there are Indians. Everybody has his own religion here. The religion is basically individual, it is not organisational.
So when you talk about Christianity, it is one thing. When you talk about Hinduism, it is quite another. Christianity is a church, an organised religion. Hinduism is a chaos. It has nothing like the Vatican Pope, it has nothing like an authority. It is very chaotic, it is freedom. People are allowed to live their own ways, people are allowed to worship in their own ways. There is nobody to dominate it is a democracy. Christianity is dictatorial, so is Islam. Hinduism is basically democratic.
You can go and worship in the temple of Shiva, it is for you. You can go and worship in the temple of Rama, it is for you. You can go and worship in the temple of Krishna, it is for you. The man who worships in the temple of Krishna is a Hindu, and the man who worships in the temple of Rama is also a Hindu. And both are as opposed to each other as Christians are opposed to Muslims -- or

even more. But that does not make any difference, they both are Hindus.
Hinduism has a kind of freedom. It does not decide what your prayer should be. It has no official prayer like Christianity. It has no hierarchy -- the bishop and the archbishop, etcetera; it knows nothing of that. It is an individual phenomenon. So it is very difficult to say how many religions there are in India. Each one is free to worship in his own way. In that way, it is difficult, because it is almost like chaos. If you want to find a system it will be difficult.
Thousands of philosophies are available there for people to choose from, millions of alternatives. All kinds of ideas are in the market. You can choose any. You can make your own. Choosing something from here, something from there, you can make your own mixture.
Hinduism is not one-dimensional, it is multi-dimensional. In one way it gives freedom, in another way it creates indiscipline. In one way it is democratic and beautiful, in another way it has no order, no system. Everything seems to be confused and unclear and vague.

I have heard...
When Indira Gandhi was Prime Minister, she went to Israel. And she was talking with Golda Meir -- Golda Meir was Prime Minister of Israel in those days. So both the women were talking, and chit-chatting about their countries.
Indira Gandhi said 'You don't know my troubles. Six hundred million people! And you don't know Indians. It is a chaos!'

Golda Meir laughed and said 'That's nothing! You don't know my people. Although the number is very small -- only three million people -- but it is far more difficult to rule three million Jews.'
Indira looked surprised. She said 'What are you saying? Six hundred million people... And you have only three million people, and you say it is difficult to rule over three million people?'
And Golda Meir said 'Yes, because these are no ordinary people. These are three million prime ministers!'

It may be so in politics, but in religion, in India, you have six million Masters -- enlightened Masters -- six hundred million. Everybody knows! Everybody has his own creed, everybody has his own ideas and philosophy. For ten thousand years India has done nothing but philosophise. It has gone into the bones and the blood. It is not so easy to say HOW many religions there are in India, as it is about other countries.

I have heard...
A Pakistani went home on a visit to his family, and his old father said to him 'Are they good people in Britain, my son? Do they have religion in Britain?'
'Oh, yes, indeed, father mine' said the Pakistani. 'They have three religions: the Church of England, the Church of Rome, and Bingo.'
'What is this Bingo?' asked the old man.
'Well, father mine, the people go to the Bingo church every evening; the high priest stands before them calling out the holy numbers which the congregation mark off their

prayer-cards. Then one of the faithful rushes to his feet and calls out "Bingo!" and all the people say "Jesus Christ!'"

Now it is simple if you are talking about Britain -- they have three religions!

Question 5
OF WHAT VALUE ARE THE 'CATHARTIC' THERAPIES: THE RELIVING OF ONE'S TRAUMATIC MOMENTS OR ACTING OUT OF FEARS ETC? IS NOT INSIGHT ENOUGH? OR BLISS METHODS, SUCH AS SUFI DANCE?

Mantra, insight is enough, but how to get the insight? It is hidden in much rubbish. The diamond is there, but it is hidden under much debris, dirt. The dirt has to be removed only then will the diamond be available, will the insight be available. The therapies do the spade work. If insight were available directly, it would have been very easy. Then you could become blissful any moment. But you are layers upon layers of repression. You have repressed your fear, you have repressed your anger, you have repressed your love, you have repressed your sex. You have repressed so many things! The insight is there, but these layers of repression have to be thrown out.
The cathartic therapies help. They will not produce your insight, they will only clear the way. They will only make the insight available to you. The insight is there. Everybody has brought it, that's why we call it insight.
Have you observed these words: 'insight', 'intuition', 'instinct', 'intelligence'? They all carry the word 'in'. It is

there, built-in, but much has gathered around it. The rose bush is there, but hidden behind the weeds. The weeds have to be uprooted. And they have to be uprooted very skillfully, because there is every danger that you may uproot the rose bush itself. And the weeds are many, and the rose bush is one. You need to be helped.

The therapy group is a situation where you can be helped to sort out what is a weed and what is a rose bush. And slowly slowly, those rose bushes have to be protected, and the weeds have to be taken out. And it has to be very very skillful because the roots of the weeds are entangled with the roots of the rose. If you are not very careful you may destroy the rose itself. The insight is there; it has to be uncovered.

You ask: OF WHAT VALUE ARE THE 'CATHARTIC' THERAPIES...?

Catharsis simply means throwing out that which should be thrown out, throwing out that which should not be kept in. Now in ordinary life it is difficult. You cannot throw your anger everywhere and anywhere. You will get into so many difficulties. It will be too costly, and dangerous too. You need a special situation where you can throw your anger, where anger is accepted. A group is an artificial situation where everything is accepted. If you become angry, the group is not repressive. Rather on the contrary, the group helps you, provokes you to be angry, brings out all your violence and aggression, accepts it -- WELCOMES even, gives you an opportunity and confidence that here you are not rejected, that here there is no expectation. Nobody's expecting that you should not be angry or this and that. Whatsoever you are, you are given total freedom to be

THAT. A group is an artificial situation. The society cannot allow that.

Once your anger has started bubbling up, you will be surprised how much you have been carrying. How much poison is there in your system. And only when this poison has gone, that smoke has disappeared, will you be able to find insight or bliss methods like Sufi Dancing. If a man who is angry participates in Sufi Dancing, his dance will have anger to it. You can watch, you can watch people, and you can see their dances have different qualities. Somebody's dance is a kind of rage; anger is filtering through his dance, through his gestures. Somebody's dance has grace to it, love is flowing, a kind of elegance. Somebody else's dance has compassion in it. Somebody else's dance has ecstasy in it. somebody else's dance is just stale and dull, he is just making empty gestures, there is nobody behind them -- mechanical. Watch. Why this difference? -- because they are carrying different layers of repression.

When you dance, your anger will dance if it is there. Where can it go? The more you will dance, the more it will dance. If you are full of love, when you start dancing your love will start overflowing -- it will dance all around you, all over the space. Your dance is going to be your dance, it will contain all that you contain. If you are sexually repressed, then your dance will have that.

Now it is a problem for Indians to participate in the Sufi Dance. Many have written to me. One Indian sannyasin, a very honest man, wrote a letter. He was participating in the dance. Three days afterwards, he wrote 'I am feeling very guilty, because I become sexually aroused. Whenever I go

into the Sufi Dance, I become sexually aroused. I feel very guilty.' He was asking forgiveness 'Osho, forgive me.' And he became so afraid that he stopped dancing.

Now the whole life of repression... He may never have been able to hold the hands of any woman except his wife, and that too only in the night when everybody is fast asleep. He may not have been able to move with such dancing energy of women, men. It is very natural; there is no need to feel guilt. It is just the whole repressed life.

Now this man who becomes sexually aroused in Sufi Dance, is he going to feel any insight in it? He will feel great guilt, and he will not feel spiritual at all! He will feel sexual, and he will be in a turmoil. He will be very much confused. His whole being will be on a volcano. He may start trembling, and he may become afraid that he may DO something. That's what he wrote to me -- 'I cannot participate in Sufi Dance any more, because I may DO something. I may not be able to control myself I become so aroused.'

This is bound to happen. If you are sexually repressed, then sex will bubble up when you dance. So you cannot go directly, you have to go through catharsis. Only then can blissful methods be of help.

Cathartic methods are modern inventions. In Buddha's time they were not so needed because people were not so repressed. People were natural, people lived primitive live -- uncivilised, spontaneous lives. So VIPASSANA -- VIPASSANA means insight -- was given by Buddha directly to people. But now you cannot go into VIPASSANA directly. And the teachers who go on teaching VIPASSANA directly don't belong to this century;

they are two thousand years backwards. Yes, sometimes they may help one or two persons out of one hundred, but that can't do much. I am introducing cathartic methods, so that first what the civilisation has done to you can be undone, so that you become primitive again. From that primitiveness, from that primal innocence, insight becomes easily available. Then bliss methods work -- never before that.

Question 6
WHY ARE THE JEWS HATED EVERYWHERE IN THE WORLD?

Because they are clever, intelligent. Nobody likes clever, intelligent people. One feels inferior, hence, the hatred. Adolf Hitler must have felt very inferior to Jews. He Was. He was almost idiotic, imbecilic. But he must have felt it tremendously -- this inferiority. And Jews have a certain intelligence, and because of that intelligence they become rich fast. Put them in any situation and sooner or later they will be on top. How can you avoid not hating them? They simply go directly to the top; they don't wait.
And particularly about money, they are the cleverest people in the world. For a certain reason: because after Jesus' crucifixion, they lost all power -- all political power; Christianity became politically powerful. There was no way for the Jews to be politically powerful, so their whole mind turned to the second power -- money. They became focused on money. These are the only two worldly powers: either politics or money. Because they were not in the majority, they could not be politically powerful, so naturally their

whole intelligence was channellised towards money. That was the only way for them to become powerful. And with money many things come. With money comes more education, with money comes more literature, more music, more drama, more art. With money Comes more intelligence. So down the ages they have been hoarding money, and money on its own creates more possibilities to be intelligent, to be clever. And when you are more intelligent, you earn more money, and so on and so forth it goes' And people who have money are hated because ninety-nine per cent of people don't have any money; they are very jealous. The poor people hate the rich, and if they can get an opportunity they will kill the rich. And whenever they get the opportunity, they kill -- they will find any excuse.

Jews are hated because they have immense power over money, and money gives them power over other things -- even power over politicians. Money is such a strange power... And it goes on creating more power, so they are hated. And they have turned the whole world into a market: they reduce everything to a commodity, they reduce everything to a certain market value. That too creates a little hatred, because if everything is reduced to money, if everything is reduced to the market and everything becomes a commodity, it creates an ugly world. Then there is no higher value. Then there is nothing more important than money. Then everything is reduced to money. That, too, creates hatred.

So poor people hate them, and rich people also hate them. Because money is a very low value -- powerful, immensely powerful! -- but a lower value. And Jews don't think that

anything more valuable exists. And they have learned through experience that if they have money, then only can they survive.
So wherever they are they are hated. But they are hated because they are clever. Of course, their cleverness turned in a wrong direction, it became money-oriented. And the whole Judaic tradition fell slowly slowly -- became very worldly. It lost the spiritual dimension. So the very word 'Jew' has a wrong association.
Jews can only be free from this hatred of the world if they start looking for higher values than money.

I have heard...
The local synagogue was holding a raffle. The winner of the third prize stood delightedly as the curtain raised to show a gleaming Cadillac. The winner of the second prize held his breath as the curtain raised -- to reveal a sponge cake.
'A sponge cake?' he said angrily. 'The THIRD prize was a Cadillac. How can the second prize be a stupid sponge cake?'
'But this sponge cake is special' said the Master of Ceremonies. 'You see, it was baked by the rabbi's wife with her own lily-white hands.'
'Fuck the rabbi's wife!' yelled the man.
'Shut up!' said the M.C. 'That's the first prize.'

Now this mind which reduces everything to a commodity is bound to be hated.
But Jews are intelligent people. There is no doubt about it -- one of the most intelligent races on the earth; otherwise

they would not have survived. They have survived with no political power and with enemies all around and everywhere. They have been on the cross for two thousand years since Jesus' death. They have suffered too much. For one man's crucifixion it is enough punishment -- more than enough. They have lived in a Christian world, hated from every side. But because they were hated and they were always in danger and they were always helpless, that too has helped their intelligence to go high. Always remember: if there is danger for your life, you have to be intelligent; you cannot afford non-intelligence, otherwise you will be gone.

So in a way, the very challenge, the very danger, has helped them: they have been polishing their intelligence continuously. It-is not just accident that more Nobel Prizes go to Jews than to anybody else. And their number is small; it is out of all proportion. This century's greatest thinkers -- three: Marx, Freud, Einstein -- all belong to Jews. The greatest revolutionaries ever have come from them. They are in small numbers, but the situation has helped them. They had to fight, struggle, survive; they could not fall asleep, they could not go to rust. Their intelligence has been going higher and released towards God will bring a great revolution in the world.

I am very happy that fifty per cent -- more than fifty per cent -- of my sannyasins are Jews. What I am saying can have appeal only to very intelligent people. Stupids won't have any attraction to me -- only very intelligent people can understand what I am saying.

But they have been hated, that is true. That hatred can be dropped only when Jews start changing.

There are a few things that they can do. One is that they accept Jesus back home. If they can welcome Jesus back home almost ninety per cent of the hatred will disappear. And Jesus is theirs -- more theirs than the Christians'. Jesus was born a Jew, died a Jew. He was the greatest Jew ever. He was not a Christian. If Jews can accept Jesus back home, that will change the whole climate in the world. And if Jews can put their energies -- as they have put them into money -- if they can put their energies into meditation, they will become the greatest meditators on the earth. They can herald a new era!

Question 7
I MET A MAN TEN YEARS AGO IN JAPAN ON A TRAIN. THEN I MET THE SAME MAN IN AFGHANISTAN ON A BUS. AND TWO DAYS AGO I MET THE SAME MAN AGAIN ON A PLANE COMING TO POONA. IS IT JUST COINCIDENCE, OR IS THERE SOME HIDDEN SIGNIFICANCE IN IT?

Because our life is so meaningless, we go on finding any excuse for any kind of significance. Our life has no significance, so we go on hoping in anything that there must be some significance in it. Man cannot live without significance. Significance is inner nourishment. And because we don't create any significance in our life -- because we are not creative -- we don't create God in our being, we remain empty. And to be empty hurts -- hurts like hell.
Then one goes to the astrologer or goes to the palmist; one shows the hand, maybe there is some significance in the

stars, or in the lines of the hand or in the birth chart. And one starts seeking and searching everywhere -- desperately. Anything that can give you a feeling that yes, you are significant, that something special is happening to you, you pounce upon. That's why astrology lives, palmistry lives, the I Ching lives; and people go on looking into these things. That's why psychoanalysis has become so significant. Your life has no meaning, maybe your dreams have meaning? Go to the psychoanalyst, he will show you great meanings in your stupid dreams. You cannot find, but he will find, he will manage: he will show you what your dreams mean. And you will feel very very grateful, and you will feel very happy that you have significant dreams. People go on hankering for significance.

One thing to be remembered: this hankering is not bad, but let this hankering become creative. Don't search in accidental things for any meaning. There is none! This is just accidental that you met somebody on the train, and then again on the plane, then again on the bus -- it is just accidental! This world is a small world, and becoming smaller and smaller every day.

It is nothing to brag about or to brood about, but it shows something: life is empty -- utterly empty. You would like to find some indication from somewhere -- anything.

Just the other day one sannyasin wrote that she saw Teertha in her dream. 'Now what is the significance? There must be some significance' she thinks. Ninety-nine per cent of dreams are just rubbish, just fragments of thoughts that you go on gathering during the whole day. In the dream those fragments go on moving in the mind. And then in the morning when you remember those fragments, you start

looking for significance. Then you have to find some significance. Now the woman thinks whether it is a message that she should do Encounter because she has seen Teertha? or is there some other meaning hidden in it?
Life has no hidden meaning; life has obvious meaning, unhidden. There is not a thing hidden from the very beginning! Just you are not aware, so you cannot see it. And when you are not aware, still you hanker for it so you go on imagining. And then each and every thing can become precious because you want something to be precious in your life.
There is nothing much in it. This world is becoming a small village. Now here you can find people from all over the world. It is no more the old world; the distances are gone. You can go round the world within twenty-four hours. You can reach any place within a day, within hours. But what I see in it is a great desire for significance. That is good, but you are looking in a wrong direction.
Create some meaning. Dance the dance that you were born to dance. Sing the song that you are carrying in your heart. BE YOURSELF, and there will be significance. And then you will not need to go to any astrologer or palmist or tarot reader, or things like that. Then there will be no need -- you will have significance.
But significance never comes passively. It comes only when you are creative. DO something. And I am not saying that significance is only when you are very famous -- when you become a Picasso then there is significance, no. You can paint a small picture for your child, and if your child is happy there is significance. You can paint a picture for your husband. If he likes it, that's enough. Or you can even

paint a picture just for your own joy, and if you like it, or you like it while you are painting it -- you get absorbed into it -- there is significance.
Significance comes only whenever you create beauty, whenever you create truth, whenever you create good: SATYAM, SHIVAM, SUNDERAM. These three things create significance: beauty, good, truth. Be true, and there will be significance. But you remain untrue, and you go to the astrologer to find significance. Become beautiful. Beautify your being, let grace surround you, and there will be no need to go to any tarot reader, you will know that you are significant. You will continuously find a blissfulness surrounding you, you will not feel that you are here unnecessarily. You will not think for a single moment that you are accidental. You will know that God's hand is behind you, because he is breathing life in you.
The English words 'is' and 'am' come from a Sanskrit root ASMI. ASMI means: breath-life. Your 'isness', your 'amness', your being is nothing but God's breath in you. But we have not recognised it, so we search desperately in every nook and corner for meaning. Stop this search.
This happened only as a coincidence. Don't be much worried about it. Meditate over this story. This will show you that the world is really very small.

A flea phoned up a rental agency asking for accommodation, and the agent said 'Oh, yes, we have a very nice vacancy, just come in.' But it turned out to be a Pole's armpit, and after a few days the flea phoned the agency again and said 'I really can't stand it -- the noise, the smells,

the crowded conditions -- could you give me something nicer? Something really posh?'
So the agent said 'Well, yes, we do have something -- just come in -- it's Omar Sharif's moustache.'
'Lovely' said the flea. 'I'll take it.' But after a week he phoned up the agency again and said 'Sorry, but I really must find someplace else. All the oysters and champagne are really getting to be too much, not to mention the incessant pulling, stroking and scratching. It's really not liveable.'
'Very well' said the agent. 'I do have one vacancy now -- very very exclusive, very cosy and very expensive -- it's Raquel Welch's pubes.'
'I'll take it' said the flea. The agent heard no more until a month later, the phone rang and it was the flea.
'What's the matter?' asked the agent. 'Don't tell me you don't like Raquel Welch's pubes either?'
'Oh, yes, I liked it fine' said the flea 'but I'm back in Omar Sharif's moustache!'
I Say Unto You, Vol 2
Chapter #9
Chapter title: Ye Shall Live Also
8 November 1977 am in Buddha Hall

JOHN 14

JESUS SAID UNTO HIS DISCIPLES:

1. LET NOT YOUR HEART BE TROUBLED: YE BELIEVE IN GOD, BELIEVE ALSO IN ME.

2. IN MY FATHER'S HOUSE ARE MANY MANSIONS: IF IT WERE NOT SO, I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU.

3. AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.

4. AND WHITHER I GO YE KNOW, AND THE WAY YE KNOW.

5. THOMAS SAITH UNTO HIM, LORD, WE KNOW NOT WHITHER THOU GOEST; AND HOW CAN WE KNOW THE WAY?

6. JESUS SAITH UNTO HIM, I AM THE WAY, THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BU7T BY ME.

7. IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO: AND FROM HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM.

18. I WILL NOT LEAVE YOU COMFORTLESS: I WILL COME TO YOU.

19. YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO.

20. AT THAT DAY YE SHALL KNOW THAT I AM IN MY FATHER, AND YE IN ME, AND I IN YOU.

27. PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I UNTO YOU. LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT BE AFRAID.

28. YE HAVE HEARD HOW I SAID UNTO YOU, I GO AWAY, AND COME AGAIN UNTO YOU. IF YE LOVED ME, YE WOULD REJOICE, BECAUSE I SAID, I GO UNTO THE FATHER: FOR MY FATHER IS GREATER THAN I.

Man's evolution is from innocence to innocence.
The first innocence is ignorant, the second innocence is luminous. The first innocence is a kind of sleep, the second innocence is an awakening The first innocence is a gift of God, the second innocence is man's own effort, his earning, his work upon himself. The first can be lost, the second cannot be lost. The first has to go -- in the very nature of it, it cannot be eternal; but the second, once it comes, remains forever -- it is eternal.
Remember, whatsoever you attain consciously, only that can you possess, ONLY that. Whatsoever is given to you, and you receive it unconsciously, will be taken away. Only that really happens to you for which you work hard. Only

that belongs to you which you create in your being. You become Master of it.
The first innocence in Christian terms is called Adam. And the second innocence is called Christ. And Jesus is just in-between the two. Jesus is the bridge between the first innocence and the second innocence. Hindus call the second innocence 'rebirth': one becomes twice-born, DWIJA. And that's what Jesus also said to one of the famous professors and theologians of his time, Nicodemus: Unless you are born again, you will not attain to the kingdom of God.
Unless you are born AGAIN...
The first birth has happened, the second birth has to happen. The first has happened without cooperation, the second cannot happen without your cooperation. The first birth was almost like an accident -- it happened to you unawares. The second birth can only be in immense consciousness; it cannot happen unawares, it can happen only in deep meditation.
Jesus is a bridge between Adam and Christ. That's why the story of virgin birth has a metaphoric meaning. Jesus is born innocent. Everybody is born innocent -- there is no other way to be born. Every child is born in innocence. But then that innocence is lost sooner or later, and the more intelligent the child, the sooner it will be lost. If the child is stupid, imbecilic, idiotic, then it may go on lingering for a long time; it may not be lost. If you are intelligent, you will start moving away from it. You will start exploring the world. You will start adventuring into the world, into the unknown; you will become a wanderer. And the more intelligent you are, the more is the possibility that you will

not follow the crowd, you will find your own way -- you would like to do your 'own thing'. You will not move on the superhighway, you will move on small footpaths into the jungle. Because intelligence wants to take risks.
Intelligence wants to dare, intelligence wants to go into the unknown and the dangerous, because it is only in danger that intelligence comes to its peak. It is only when you dare that your intelligence becomes a crystallisation. It is only when you risk that you are. The more you risk, the more you are. Risk brings being. A man who never risks remains without a being.
George Gurdjieff used to say that not everybody has got a soul. Because you have never dared, how can you get a soul? The soul comes only through daring. The only right way to attain a soul is to go into dangers, to risk all, to be a gambler, to go into the dark unknown.
The first innocence is going to go, has to go. And it is good that it goes. If it continues, you will not really be a man; you will be a vegetable or a cow or a buffalo, but you will not be a man. That is where man is different from the whole of nature. Nature lives in the first innocence, only man is capable of losing it. It is great dignity, it is glory -- only man is capable of sin, no other animal can commit sin. You cannot call a dog a sinner, you cannot call a lion a sinner and you cannot call a tree a sinner. Only man can sin, and because man can sin, only man can go beyond sin. Only man can go astray -- that means only man can come back home. Except for man, all the animals, birds and trees still exist in the Garden of Eden -- they never left it. That's why nature has such beauty, such peace, such silence.

The Himalayas still exist in the Garden of Eden. So exists the rose bush of your garden, so exist the birds that come in the morning and sing songs around you. Nature is still there; it never left home, it never went astray, it never committed anything against God, it never disobeyed. It never dared; it is completely satisfied with the first birth. To be satisfied with the first birth is to remain unconscious. It is only through sin that you become conscious. It is only by going wrong that consciousness arises. This HAS to be understood. So going wrong is not really going wrong, because only through it does the consciousness arise. All has to be lost. One has to come to the point where all is lost, God is lost, heaven is lost -- one cannot believe in paradise, and one cannot believe that innocence is possible. Only from that peak of frustration, anguish, anxiety is there a possibility of a one-hundred-and-eighty degree turn. Adam is perfectly at ease, so is Christ. The problem is with Jesus. Jesus is troubled. Zen people are right when they say for a man who has never heard of meditation mountains are mountains and rivers are rivers.' He is happy, he is in a kind of natural state. He has no anxiety, because God has not yet become a challenge to him. He has no future goals, he has no destination. Pie eats, drinks and is happy -- the first hedonism I was talking about the other day: 'Eat, drink and be merry.' He lives in the body, he IS the body; he knows nothing more than that. With the body there is a kind of peace and health that surrounds him. You can always see that happiness around a child. The child is the first kind of hedonist. He believes only in eating, drinking and being merry. He simply lives the moment. He. is completely

abandoned in the moment -- no anxiety, no clouds yet -- his sky is clear.

The people who have not heard of meditation and enlightenment and NIRVANA and God, who have never pondered over these great problems -- for them things are clean; they are not confused. 'Mountains are mountains and rivers are rivers.' But once a man has become interested in meditation, in growth, in spirituality, in the other shore, in the other reality -- problems bubble up in thousands. Problems crowd. Mountains are no more mountains now, and rivers are no more rivers; everything becomes confused, everything becomes topsy-turvy. Man goes into a chaos. The old cosmos, the old innocence, simply falls into pieces; not even a trace is left.

This is the meaning of the Christian parable of Adam's expulsion from the Garden of Eden. He became interested in higher things, he became interested in knowing things. He ate the fruit of the Tree of Knowledge, he started becoming more conscious. He started trying to understand what this reality is. He moves into knowing, and suddenly the doors of the Garden are closed for him. Suddenly he finds himself outside the Garden, and he does not know where the way back is. He has to go farther and farther away.

This is what Zen people say: Mountains are no more mountains, rivers are no more rivers. Then one has to go on a long journey. Tedious is the journey, full of miseries and nightmares. It is a wandering in a desert where oases are only dreams; they exist not. And then after a long long journey -- it may continue for many many lives -- one can come back. This time, coming back has a totally different

meaning. Now one comes as a knowing consciousness. One is again innocent, but this innocence is no more ignorant, it is luminous, it is full of light. This is Jesus turning into Christ.

Adam finds himself outside the Garden. Jesus wanders in the world. Christ suddenly finds himself back in the Garden one day.

Adam,Jesus, and Christ -- these are the three stages of human consciousness. Adam is absolutely unconscious. Jesus is half-conscious, half-unconscious -- hence the conflict, the confusion. the division. the tension. And Christ is absolute consciousness.

Before we enter into the sutras, this has to be understood. because these sutras belong to the last night of Jesus' earthly life -- the departing message to his disciples. He is leaving them. He is going out of the world into God. He is going to die to the world, and will be reborn into God. He is going to become twice-born: the resurrection after the crucifixion. And the resurrection can only be after the crucifixion.

Adam dies to God and is born to the world. Christ dies to the world and is born into God again. And Jesus remains in the limbo -- half-half, divided, split. Something he knows and something he does not know; something he understands and something he does not understand. It is kind of cloudy there in the Jesus-consciousness. Adam is clear but fast asleep. Jesus is half awake; his eyes are full of dreams. Yes, he can see a little bit because he is half awake. Just like in the morning when you are half awake and half asleep, and you can hear the milkman knocking on the door, and you can hear children getting ready for their

school, and you can hear the neighbour's radio. But you are not yet fully alert. Yes, these things go on like ripples, enter into you -- you kind of hear, and vet you don't hear. You go on swinging between sleep and wakefulness. Sometimes you hear something and again you are drowned in sleep. You cannot figure out what is happening. Then you are fully awake.

Adam dies to God, is born into the world. Jesus lives in the world. Christ dies to the world and is born into God again. And these sutras belong to his last night, the departing message to his disciples.

Before we enter into these sutras, a few things will be of great help.

Teilhard de Chardin believes that 'the evolution of consciousness depends on three steps.' And Chardin is one of the most important Christian thinkers of this century. But still he remains confined to Christianity; he cannot soar higher than Christian boundaries. These are the three steps that he talks about. Ordinarily, consciousness is simple, innocent. After that there are three steps. First he talks about complexity. He says 'Consciousness grows through complexity.'

That is true. The original mind is absolutely simple, its taste is one, it has no duality. And because there is no duality there is no possibility of dialogue, argument. And because there is no possibility of argument and dialogue, there is no possibility of understanding. With the conflict, with friction, one evolves. So from one, man becomes dual; from unity, duplicity: from duplicity, triplicity: from triplicity, multiplicity. That's how man goes on growing -- complication.

Man's consciousness is one in the original state, then it becomes many. Through the many... the growth; that is the Hegelian concept of growth, and Marxian too. Hegel calls it 'the dialectical process': thesis creates its antithesis, antithesis and thesis join into a synthesis, and the synthesis becomes a thesis and creates its antithesis. And this is how it goes on.

You cannot grow if your consciousness is unitary. It has to create a conflict in itself. With the conflict, energy is created. Conflict creates energy, friction creates energy. You strike two stones and fire is born. You strike two dry woods and fire is possible. You rub your hands and electricity is born. All energy is created through friction. So the original human consciousness has to become divided, has to become split, has to become dual. And the more evolved a mind man has, the more fragments he will have. So a thinker is almost a crowd. He is not one, he is not two, he is not three, he is many.

The second state Chardin calls 'concentration', because once the unity is lost and man has become many, there arises chaos and one loses one's identity. One does not know who one is, then an identity is needed, a self is needed, an ego is needed to hold all these fragments together. Otherwise they will start falling apart and you will not be able to survive -- hence the ego.

Ego is an effort to create a kind of unity inside yourself. The natural unity is lost. Now you have to create an unnatural, synthetic unity. The ego is a synthetic self, a created self, a managed self. One part of your being becomes the master and forces other parts to be slaves. A kind of government arises inside you.

Complexity creates energy. Concentration creates a possibility to use that energy; otherwise there will be no use for it. Energy will be there, and energy will kill you. It will be too much and it will be in so many directions. All those directions have to be focused in one direction, the whole energy has to be channelised into one. This is what Chardin calls 'concentration'; unification around a centre; a self is born, ego is born, discipline is born.

And the third he calls 'direction'. Once the ego is there, once you have a kind of self, a kind of unity -- although managed, but still a unity -- then the goal is possible. You can become an arrow, you can have a target in the future. These three steps Chardin thinks are enough to explain human consciousness. They are not. They are important but not complete.

The Hindu vision of life is far more complete. Chardin's vision is linear: unity, then complexity, then concentration, then direction. And the direction goes on and on, the arrow goes on and on and on, and there is no end to it. It is linear. The arrow goes on for infinity, it never comes back. This is not true. This is logical, but not natural.

The Hindu vision is circular. Hindus say everything moves in a circle not in a line. Nature moves in a circle, seasons move in a circle, stars move in a circle, man's LIFE moves in a circle. Everything natural moves in a circle. The circle is the way of nature. The linear is just a concept of the mind. The line does not exist in nature. If you are aware of non-Euclidean geometry then you will know.

Euclid believes in line; non-Euclidean geometry says there is nothing like line in existence. The line also is part of a bigger circle, that's all. No line is straight, and no line can

be straight -- you cannot draw a straight line. If you draw a straight line, that simply means you are sitting on a circular earth and drawing a straight line. Go on drawing the line from both ends, go on drawing it, and you will find one day that the line has become a circle around the earth. So that small straight line was just a part of a big circle.

Hindus say it is circular. To me, the Hindu concept is far more true than the Christian concept of linear progress. But still, my own suggestion is a little different to both. My suggestion is: spiral -- neither linear nor circular; evolution is a spiral. In that way both are joined together. In a spiral the progress moves as if it is moving in a line, because it never comes to exactly the same point again.

Christ never becomes Adam again, because Adam was ignorant and innocent, and Christ is innocent and fully aware. He never comes back to Adam, exactly to Adam. So the Hindu concept misses something. But in another sense he becomes Adam again because the innocence is the same, just that now it is fully aware. Then it was not aware, then it was asleep, now it is alert. In a sense Christ becomes Adam again because it is the same innocence. So Hindus are right. And in a sense Christ never becomes Adam again, because it is luminous innocence. In that sense Christians are right. But they are only half-half right.

To have the vision of the full truth, I would like to call evolution a spiral. It comes back to the original point but never on the same plane -- on a higher plane. It comes again and again but always on a higher plane. If you have been trekking in the mountains you know what I mean. You go on a path; the path moves around the mountain.

Again you come to the same point, the same rocks, the same valley, the same trees, but a little higher. it is a spiral
To make it a spiral, I would like to add three more steps to it. Chardin says: complexity, concentration, direction. These three more steps have to be added. The first is: awareness, meditation. Concentration is just the beginning. Concentration is not relaxed, it is tense. One cannot concentrate twenty-four hours a day; one will go mad. So concentration can never become natural, but one can meditate twenty-four hours a day. One can live in meditation. It can become natural, it can become like breathing. It can be relaxed.
Concentration is focused consciousness. Meditation is just aware consciousness. For example, if you are listening to me, you can listen in a concentrated way. That will tire you, that will exhaust you. If you are listening very very tensely so that you don't miss a single word, then it will be tiring. But you can listen in a meditative way. That means you are relaxed and open, vulnerable, that's all. You will not be tired. Listening ,for one and a half hours, rather than being tired, you will be enriched, rejuvenated. You will feel more energy afterwards than before, and you will feel more flow in your being. So the fourth thing has to be awareness, meditativeness, openness.
Concentration is directional, meditation is non-directional. Concentration has an object, a content. Meditation has no object, no content; it is just an opening. You are listening to me, a bird starts singing -- that too you listen to, a train passes by -- that too you listen to. You are not listening to me c. All is included. You are open from all the sides, not

only open to me. This is a higher stage of evolution than concentration is: it is de-concentration.
And the fifth I call playfulness. Christianity has no idea of playfulness, and Chardin has no idea of playfulness. 'Direction', 'goal', 'purpose' -- that is very business-like, tiring, and makes man sad and serious. Something like playfulness has to be added, because a really grown-up person is capable of play. A really grown-up person is sincere but not serious. Seriousness is a kind of illness because seriousness will create tension in you; it will never allow you to celebrate. Only playfulness can become celebration and joy.
And there seems to be no space for joy in Chardin's chart -- nothing of playfulness. Complexity, concentration, direction -- good as far as they go, but they don't go far enough. And they don't go into creating a happy, celebrating human being . And without celebration what is the purpose? All purpose leads to a purposeless play. You work, but you work finally to relax. You work hard, just so that you are able to play. You work five days, so that at the weekend you can rest on the beach. All purpose leads to purposeless play. So the fifth I call playfulness, non-seriousness, non-purposiveness, celebration, joy.
And sixth I call egolessness. Ego is needed -- because one falls into a chaos, and a synthetic self is needed. But that self is synthetic, plastic, it is not real. It has to be dropped one day. Use it, go beyond it, and throw it! One has to come to egolessness, one has to forget that one exists separately from existence. In that forgetfulness, in that dropping of the ego, one becomes Adam again in a totally new way. One becomes Christ -- again unity, again

simplicity, again innocence, but now luminous this time. You are twice-born.

This way one again comes back to the original simplicity, the original face. But it is higher than the first originality, hence I call it spiral. It is primal innocence, but not just primal innocence. It has immense light in it, it is not dark. It is not primitive, it is the highest point of consciousness. It is divine innocence. What Plotinus calls 'the One' -- this is the One. First the One was not aware of itself, now the One is aware of itself. God is born in you.

In Adam God was a seed, in Christ God has become a flowering. The seed has come to its full manifestation. This is the difference between the child and the sage. Adam is the child, Christ is the sage. They both are alike and yet not alike at all. Something similar, and something absolutely different: similarity in innocence, dissimilarity in awareness, luminosity. Or you can call the first state 'nature', and the second state 'God'. When nature realises itself, it becomes God. When nature recognises itself, it becomes God. The beginning and the end have to be the same in some way, and yet not the same in some other way. The alpha has to be the omega, and the omega has to be the alpha; and yet they have to exist on totally different planes. Adam is body, Christ is soul;Jesus is mind -- a bridge just in between the two polarities.

This is the last night. Jesus is ready to depart. That scene of departure is one of the most beautiful scenes in the whole history of human growth -- the Last Supper. Jesus has gathered his disciples, the twelve. Amongst those twelve is Judas Iscariot, the one who is going to betray him. He washes the feet of his disciples for the first time. They are

very very embarrassed. And they ask again and again 'Why? Why are you washing our feet? You are our Master, our Lord!'

But he says 'Because I want to give you my last commandment. The last commandment is the commandment to love.' And Jesus is giving it in a very existential way, not verbally.

Just the other night a new sannyasin, Lola, was there. A few days before, she took sannyas. I gave her the name Deva Lola. It means 'moved by God', 'possessed by God', but she was so thrilled on that day of her initiation that although I explained the meaning of her name she could not follow it. She was so thrilled, she was so ecstatic -- she was there and not there. She was flying high, she was drunk. So she heard it and yet she could not remember anything. Last night she was again there going back to the West, and she asked 'Please tell the meaning of my name again, because I could not remember what you had said the first day.'

She has great potential. So I told her 'Rather than giving you the meaning verbally, I will give you the meaning existentially.' And I told her to raise her hands and be possessed by God, and whatsoever happens to let it happen. And within a few moments she started swaying -- swaying like a flower or the stalk in the breeze. And then faster and faster movements... and her hands started moving, her whole body started moving. She was possessed by the divine. Now this is an existential meaning, not verbal.

Jesus touched the feet of his disciples because he wanted to give them an existential meaning of love. In love nobody is higher and nobody is lower; love knows no hierarchy. Jesus touched the feet of his disciples -- the Master touching the

feet of his disciples. Jesus is declaring that 'You are exactly like me, there is no difference. You and I are absolutely the same. I have known it, you have not known it, that is the only difference. But there is no difference in our beings.' Those disciples are not yet twice-born, those disciples are yet seeds, they have not bloomed, and Jesus has bloomed. But one who has bloomed can see that those seeds are going to bloom too. The seeds cannot recognise the flower because they have never known themselves blooming, but the flower can recognise the seeds because he has known both the states. He has known himself as the seed and he has known himself as the flower; he can recognise.

The same story happened in Buddha's life. Buddha says: Once, many many lives before, when I was not enlightened and I was as ignorant as anybody, I went to see a Buddha -- a man who had become enlightened. His name was Dipankara. And when I touched the feet of Dipankara I was surprised, because he touched my feet too. And I felt very embarrassed because there was a great crowd, and everybody started looking: 'What is the matter?' And I was very shy. And I started feeling a little guilty too, and I said to Dipankara 'Sir, what have you done? You have touched my feet. I am an ignorant man, a sinner. You are enlightened, you are a great Master, thousands follow you. I had come just for your blessings, and you have touched my feet! What have you done?'

And Dipankara laughed, and he said 'You don't know that soon you are going to become enlightened. I can recognise. You are in the state which I was once in, and you will be in the state in which I am now. You cannot see, that I

understand, but I can see.' The higher can see the lower, the lower cannot see the higher.

Jesus touched the feet of his disciples. That is a rare phenomenon, a great message -- that there is no higher, no lower; that all hierarchies are of the mind, are political; that in spirituality there is no hierarchy. It is all one, it is all the same. It is one being all over the place. It is one heart beating in millions of hearts. It is one consciousness in every consciousness. It is one moon reflected in millions of pools, oceans, rivers, tanks, reservoirs -- but it is one moon.

Jesus says 'This is to give you my last commandment -- the commandment of love.' Then they ate, then they drank.

Jesus never divided the ordinary life from the spiritual life: his second message -- what I was saying the other day, that the first hedonism has to be transformed into the second hedonism. Jesus is not an ascetic, Jesus is not in any way a masochist; he enjoyed life. There is no reason why one should not enjoy life. Enjoying life you will become capable of enjoying God. If you don't enjoy life, you will become incapable of enjoying God too.

Life has to be a training ground for enjoyment. God is going to be such a big blessing that if you don't taste life's small blessings you will not be ready for it; it will drown you, it will kill vou. it will be too much. Increase your capacity.

Even on the last night Jesus is breaking bread, filling cups with wine for his disciples. They are enjoying, they are eating, they are in a merry mood. Death is coming close, but celebration has not to stop for it because Jesus knows that this death is going to be the greatest celebration. He wants to leave his disciples in celebration. He wants it to be

imprinted on their consciousnesses that Jesus was a celebrant, that he was a man of feasting not of fasting; that he was a man who was thrilled by the small joys of life -- the flowers, the birds, the rivers -- that he liked the lilies in the field; that he liked people, that he was immensely thrilled -- always immensely thrilled when looking into people's eyes; that he loved, that he was not against life. Still it happened: Christianity went against life. Still Christianity became monkish. Monasteries were created, masochists gathered there, self-torturers became dominant, and the feasting of Jesus disappeared, or it remained only as a ritual. Yes, it is repeated still.

Just the other night, Hal Musin took sannyas -- the author that I talked about in the morning. Now he is Pramod, his name is Pramod -- joy. He said to me that in his whole life these ten days that he has been here have been the happiest, he has never known such happiness. Now he is worried, because he has promised his daughter that he will be back home at the time of Christmas. I told him 'Here is Christmas. Where are you going?'

Christians have forgotten completely what Christmas is or should be. It has become a ritual. It has to be a kind of inner glow, it has to be a love for life. It HAS to be a search into the ordinary for the extraordinary, into the mundane for the supramundane. It has to be the search for the spirit in the body. It has to be the search for God into nature, for the invisible in the visible,

Jesus' last message is of love and joy. He left his disciples in a feasting mood, not crying, not making them sad. He hugged them all, he hugged even his betrayer. He KISSED

Judas, because for a man of that consciousness there is no friend, no enemy.
But the disciples were feeling a little bit scared. Rumours were around; and when Jesus said 'Only a little while more and I will be gone -- gone to my Father' they became very frightened, afraid, sad. To comfort them, to give them hope, to give them courage, these sutras were spoken. These are of immense value. Meditate on these.

JESUS SAID UNTO HIS DISCIPLES: LET NOT YOUR HEART BE TROUBLED: YE BELIEVE IN GOD, BELIEVE ALSO IN ME.

Their hearts ARE troubled. Their Master is going to die, their Master is going to be tortured to death. They will be lost into this dark night of existence, their light will no more be with them. One who has been guiding them, one who has been taking them out of the wilderness, one who was their path, one who was their guide, one who was their friend, will not be any more. And they have become so dependent on him that they cannot think of life without Christ. Their hearts are troubled. It is natural, it is human.

Jesus says

LET NOT YOUR HEART BE TROUBLED: YE BELIEVE IN GOD, BELIEVE ALSO IN ME.

He says 'You know what belief is...' Belief is not the right translation for the Hebrew word. The right translation will be trust. 'You know what trust is...' Trust means that God

takes care, that we need not worry, that somebody is behind the scene caring for us, that existence is mothering us, fathering us -- that we are not orphans. That's what trust means: that we are not orphans, that we are not strangers in this world; this is our home because this is our God's home -- it belongs to us.

... YE BELIEVE IN GOD...

'You know what trust is' he said. 'If you know what trust is you can trust in me too, because it is not a question of whom you trust. Once you know the quality of trust, you simply trust.'

It is not a question of whether you trust in God or you trust in Jesus or in Buddha -- remember it. If you trust, you simply trust. If a Christian says 'I trust only in Jesus not in Buddha', he has not known what trust is, because trust knows no distinctions. If you have trusted in Christ you will trust in Buddha too, because you will not see any difference. Maybe the languages are different, maybe their ways of expression are different, but trust will be able to go directly to the heart of the matter, to the very core, and will see that Christ and Buddha exist on the same plane. It is the same consciousness, the same awareness, the same enlightenment. If you trust Buddha, you will trust Krishna and Mohammed. If you trust me, you will trust Christ, you will trust Zarathustra.

Trust knows no address. It is not addressed. Trust is an inner quality. If it is there, it is there. It is like you bring a light, you bring a lamp into the room. Now the light will not fall only on the table, it will fall on the chair too. And it will not fall only on the chair, it will fall on the walls too,

and on the paintings hanging on the walls. It will not fall only on the walls, it will fall on the floor and on the roof too. When you bring light into the room, light simply falls on everything that is there. So is trust. It Is a light. If trust is kindled in your heart, then it makes no difference. You trust God, you trust Christ, you trust your wife, you trust your husband, you trust your son, you trust your friend. you trust your enemy. You trust nature, you trust death, you trust insecurity. In short, you simply trust.

Jesus says

LET NOT YOUR HEART BE TROUBLED: YE BELIEVE IN GOD...

I know you trust in God.

... BELIEVE ALSO IN ME. IN MY FATHER'S HOUSE ARE MANY MANSIONS: IF IT WERE NOT SO, I WOULD HAVE TOLD YOU. I GO TO PREPARE A PLACE FOR YOU.

Now these disciples were again and again discussing who was the greatest of them all. Even on that last night they were discussing who was going to take the second place to Jesus in the Kingdom of God.

Jesus says 'Don't be worried...'

IN MY FATHER'S HOUSE ARE MANY MANSIONS...

'There is space for everybody. Nobody will be rejected, all will be welcomed and accepted. God is spacious. Don't be worried about who will be next to God and who will be next to me. In God's eyes everybody's value is the same, and he is spacious. His love is such that he can love all alike. He has so much to give that it can't be exhausted. So you need not be worried; there is no question of scarcity. It is not that he has only so much love that if I take love then you will not be able to get much. Or a few people have taken his love, so then a few people will miss, because no more love will be left.'

IN MY FATHER'S HOUSE ARE MANY MANSIONS...
'He is spacious, his love is spacious. It is infinite. You can take as much as you want, and still it remains infinite. You cannot exhaust it.'

... IF IT WERE NOT SO, I WOULD HAVE TOLD YOU.
'Don't be troubled. Don't become anxious. Don't be worried.'

I GO TO PREPARE A PLACE FOR YOU.

Jesus says 'I am going so that I can prepare a place for you.' He is consoling, he is giving them courage and hope. They will need it. Dark days are going to come. They are going to pass through great difficulties -- they will be haunted, they will be tortured, they will be persecuted, they will be amongst wolves. And their Master is going, and their Master will no more be with them. And he has been their protection, their solace; he has been their security. He was

like an armour around them; they were not insecure with him, they were sheltered. Now the shelter is going to disappear. Rains will come and hot days will come, and there will be summer and winter. And they don't know what they are going to do. They will be too alone and too strange in the world.

Before any Master leaves his disciples he has to put down foundations so that in the days that will be coming... And they are going-to be difficult for them, because the people who are going to kill Jesus are not going to leave his disciples in peace. If they are going to kill Christ himself, many more difficulties will be there for the disciples to face.

He says

I GO TO PREPARE A PLACE FOR YOU.
'You trust in God, trust in me too. I am going just for you -- to make things ready there -- in that other reality, on the other shore.'

AND I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF...
'And don't be worried. If you trust in me, I will be coming to welcome you unto myself.'
Yes, if you trust a Master, if you love a Master, he will remain available to you forever. HE IS FOREVER THEN. The real question is: Do you trust? Do you love? Have you really fallen into that relationship where your ego has

disappeared, where you are surreredered? Where you are not, only the fragrance of the Master fills your being? Then he is forever! Then the relationship between a Master and a disciple is not a temporal relationship, it is not tentative; it is eternal. It has the quality of deathlessness, the quality of timelessness.

AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.

They are still wandering in the world. They are no more Adams, they are not yet Christs. They are in great turmoil, in great confusion. Christ has to pull them out of that confusion. Christ has to become the presence through which they can come out of the darkness. He has to become the catalytic agent, he has to become a symbol, a light, a star so they can look up to it and they can start moving out of their dark night.

... AND RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, WHERE ye MAY HE ALSO.

That is the whole effort of a Master. The Master wants to destroy the disciple so that the disciple also becomes a Master. The Master's work is complex. First he persuades you to become a disciple, he 'coos' to you, seduces you to become a disciple. Once you are a disciple, he starts killing and destroying you, because unless you are destroyed as a disciple you will never become a Master. And the real

Master is one who wants you all to become Masters. That is the goal. Everybody should become an emperor, a king, a queen. The slavery -- visible, invisible -- has to be completely destroyed. All kinds of imprisonments around you have to be burnt down. Your freedom has to be made utter, ultimate.

AND WHITHER I GO YE KNOW, AND THE WAY YE KNOW.

THOMAS SAITH UNTO HIM. LORD, WE KNOW NOT WHITHER THOU GOEST; AND HOW CAN WE KNOW THE WAY?

Thomas is one of the most-loved disciples of Christ, one of the most innocent. The others are a little bit knowledgeable. When Jesus says AND WHITHER I GO YE KNOW, AND THE WAY YE KNOW, nobody else said anything. They must have kept quiet. Nobody knows where he is going, nobody knows the way which he is going to follow, but only the most innocent of them is ready to ask.

Thomas says

LORD, WE KNOW NOT WHITHER THOU GOEST; AND HOW CAN WE KNOW THE WAY?

We have never been there.
Thomas was one of the most intimate and closest disciples. When Jesus came to India, Thomas followed him. Indian Christianity is older than any other Christianity in the

world. The Indian Church is the oldest Church in the world, because Thomas was the first apostle to come to India. Indian Christianity was started by Thomas.
Thomas asks 'We know not where you are going and which way you are going. And how can we know? -- we are ignorant.'
The real disciple never pretends to be knowledgeable. If he does not know, he is ready to say he does not know, because that is the only way to learn from the Master. The knowledgeable disciples never learn a thing.
I have a few here too. When they ask questions, their questions have a different quality -- as if they are asking for the others' sake. They have no problems of their own. Sometimes they write in their questions too 'This is not my question -- just for the others' sake... People will be enlightened. Many people have this question in their minds and it will be good if you discuss it. But it is not any personal question!' This is THEIR question, but they cannot even confess that this is their question. 'It will help others.' Tricky people.
Once a man came to me and he said 'One of my friends has become impotent. Can you suggest some meditation that can be helpful to him?'
I looked at the man, and I went on looking at him. He started trembling and perspiring. He said 'Why are you looking at me so hard?'
I said 'Can't you send your friend? He can say that one of his friends has become impotent. Can't you say even that? Have you become so impotent that you cannot even say that a problem has arisen in your being?'

Now he wants to know what can be done, but he does not want to show that the problem is his. Some friend... Now he is being diplomatic. Many questions come which are diplomatic: the questioner himself knows already; there is no problem for him.
All the other disciples kept quiet, only Thomas asked. And because of these small gestures, Thomas became more and more close, intimate to Jesus.

LORD, WE KNOW NOT WHITHER THOU GOEST; AND HOW CAN WE KNOW THE WAY?

JESUS SAITH UNTO HIM, I AM THE WAY, THE TRUTH, AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BUT BY ME.

This statement is of immense importance, and has been tremendously misunderstood by Christians, misinterpreted. This statement has become a protection for the priest, for the dogmatist, for the demagogue. Christians have taken it to mean that nobody ever comes to God unless he comes through Christ -- that means Jesus, son of Mariam. Nobody comes to God unless he comes through Jesus. They have meant, or they have interpreted it in such a way, that Christianity becomes the only right religion. All other religions become wrong. All other religions are against God -- only Christianity.

JESUS SAITH UNTO HIM, I AM THE WAY, THE TRUTH AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BUT BY ME.

What does he mean? These priests and the missionaries and the Christians who go on converting the whole world to Christianity, are they right? Is their interpretation right? Or has Jesus something else? He has something UTTERLY else.

In the Bhagavad Gita also there is a statement which Hindus go on misinterpreting. Krishna has said to Arjuna... And almost the same quality of closeness existed between Arjuna and Krishna as between Jesus and Thomas -- the same relationship. And the same flowering had happened, and the same statement had bubbled up out of that relationship. Krishna said to Arjuna: SARVA DHARMAN PARITYAJYA MAMEKAM SHARANAM VRAJA: Drop all religions, forget about all religions and come to my feet, because it is only through me that one reaches to God.

Now Hindus are happy with this statement. Krishna has said so clearly: Forget all religions. Drop all kinds of other religions and hold unto me. Hold to my feet -- MAMEKAM SHARANAM VRAJA. Come to my feet; they are the bridges to God -- the only bridges.

Both statements happened in the same kind of situation. Arjuna must have been very very close when Krishna said this. And so is the case with Thomas -- he must have been very close. Christ must have been showering like flowers on Thomas when he said this. You will need that loving understanding of a Thomas, only then will you be able to understand the meaning of this. You will need that loving intimacy of an Arjuna, only then will you be able to understand the statement of Krishna. Both are the same, both mean the same -- and both have been misinterpreted.

The misinterpretation comes from the priest and the politician -- those who try to convert religion into organisational, political strategies.

JESUS SAITH UNTO HIM, I AM THE WAY...

I AM... That has to be understood. It does not mean Jesus, it simply means the inner consciousness: 'I am' -- the inner life. This consciousness inside you, which you call 'I am', this 'I am' is the only way. If you can understand this 'I am', what it is, what this consciousness is, you have found the way. It has nothing to do with Jesus, it has nothing to do with Krishna. When I say to you 'I am the gate' it has nothing to do with me! That I AM is the gate. The gate is within you, the way is within you, the truth is within you. You have to understand who this is calling himself 'I am' within you, what this consciousness is, what it consists of. If you can go into your consciousness, if you can feel, see, realise the nature of your consciousness, that is the way. Meditation is the way -- not Christ, not Krishna, nor Mohammed. Who am I? -- this question will become the way.

Raman Maharshi is right when he says that only one question is relevant: Who am I? Go on asking this question, let this question become a fire in you. Be aflame with it! Let every cell of your body and your being, and every fibre of your existence pulsate, vibrate with it. And let this question arise from the deepest core: Who am I? And go on asking; don't accept any answer that is given by the mind. You have been reading the Upanishads, and in the Upanishads they say 'You are God'. And your mind will say

'Why are you asking again and again? I know the answer: You are God. And keep quiet!' Or if you are a Christian and have been reading the Bible again and again, you know: The kingdom of God is within you. So, 'Who am I?' -- 'The kingdom of God. Now keep quiet!'

No answer from the head has to be accepted. No answer from the.memory has to be accepted. No answer from knowledge has to be accepted. All answers have to be thrown in the whirlwind of the question 'Who am I?' A moment comes when all answers have gone and ONLY the question remains, alone like a pillar of fire. You are afire with it! You are just a thirst, a passionate quest: 'Who am l?' When the question has burned all the answers, then the question burns.itself too, it consumes itself. And once the question has also disappeared, there is silence. That silence is the answer. And that is the door, the gate, the way, the truth.

Please be careful. When Jesus says I AM THE WAY, he means the one who calls himself I AM within you is the way. It has nothing to do with Jesus. Just by holding the feet of Jesus you are not going to go anywhere. Just by praying to Jesus you are not going to go anywhere. Listen to what he is saying.

Each Master throws you back to yourself, because ultimately God is hidden in you as much as in the Master. You are carrying your light within yourself. You just have to turn back, you have to look inwards.

I AM THE WAY, THE TRUTH...

Yes. In your very consciousness is the truth. When you become fully conscious you become the full truth. When you are absolutely conscious, it is not that you face truth as an object, you ARE the truth, it is your subjectivity, it is you. That's what Upanishads say: TATWAMASI: Thou art that.

... AND THE LIFE...

Three things Jesus says: It is the life -- I AM, consciousness, awareness. This is life -- the life that you know, the ordinary life. Then the second: I AM THE WAY -- the way that joins the ordinary life with the extraordinary life, the way that joins Adam with Christ, the way that joins body with soul. And the third thing: I AM THE TRUTH. Jesus has said all the three things.
You are that right now, because I AM THE LIFE. And you have the way too, hidden behind you, within you: I AM THE WAY. And you are the ultimate goal too, the destiny. You are the beginning and the middle and the end. You are Adam, Jesus and Christ.

... NO MAN COMETH UNTO THE FATHER, BUT BY ME.

No man has ever entered into God unless he has entered into his consciousness, until he has entered into his 'I am'-ness. This is the meaning. This is the meaning of Krishna, and this is the meaning of Christ. This is the meaning of all the Masters.

IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO: AND FROM HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM.

A tremendously important statement. And within the single statement there comes a revolution. Meditate very very silently over it.

IF YE HAD KNOWN ME...

Jesus is saying to Thomas

IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO...

Because I and my Father are one.

While Jesus is saying IF YE HAD KNOWN ME. YE SHOULD HAVE KNOWN MY FATHER ALSO, something has changed in Thomas' being. While Jesus is saying this... And you know, when I say some things to you something goes on changing in you. Sometimes you are very very close to truth. Sometimes a single word hits you deep, shatters something; something changes. A radical change can happen sometimes. It happens all the time. That is the whole purpose of being in the presence of a Master. When Jesus was saying -- he has not even completed the statement... The statement was half, but Thomas has changed, so he has to change his statement. This is why I say this is such a beautiful statement.

IF YE HAD KNOWN ME...

There was an 'if' in it because Thomas was hesitant. IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO. But when he made this statement, there was a radical transformation in Thomas' consciousness; he turned inwards, he was converted -- METANOIA And Jesus has to change his statement.

And he said

... AND FROM HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM.

The 'if' has disappeared, because the 'if' has disappeared in Thomas. You know the phrase 'doubting Thomas'? That comes from Jesus' disciple Thomas. He used to doubt. But he was very innocent. If doubt was there, it was there; he would not hide it. But in this moment 'doubting Thomas' is no more 'doubting Thomas': doubt has disappeared.
Jesus had started with 'if' because the doubt was there. Thomas was hesitant, Thomas was not agreeing, he was saying 'Okay, but it doesn't appeal to me. You say that you are the truth? Maybe, but I am not convinced. You say that you are the way? I hope that it is true, but it has yet no validity in my being.' Maybe not in so many words -- that is not the question -- but there was a lurking doubt. Jesus has to use 'if'. Once he saw that lurking doubt has disappeared under the impact of Jesus' great statement...
In India we call such statements MAHAVAKYAS -- great statements. There are very few in the whole history of

human consciousness. This is one of the great statements, a MAHAVAKYA. Jesus must have seen that the doubt has suddenly disappeared. The shadow of doubt is not there. Thomas has become trust. Something is transformed. Thomas is no more the old Thomas; a new being is born, a new man is born. He had to change his statement in the middle of it, because a Master responds to the disciple. A Master is a response. A Master is a mirror.

... AND FROM HENCEFORTH YE KNOW HIM...

Now there is no 'if'. Jesus says FROM HENCEFORTH -- 'from now onwards you know him; and you have seen him because you have seen me, because I and my Father are not two. I represent him, I am just a reflection of him, an 'echo.'

I WILL NOT LEAVE YOU COMFORTLESS: I WILL COME TO YOU. YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE...

Listen. Jesus says

YET A LITTLE WHILE...

Only a few hours are left

... AND THE WORLD SEETH ME NO MORE...

and the world will not be able to see me

BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO.

Jesus says 'Just a few hours more and I will disappear for the world, but for you Thomas, never! FOR YOU, never -- because you have seen my reality which cannot be crucified. You have seen my truth which is immortal. The body will be crucified -- a little while more and the body will disappear, the world will not be able to see me any more, because the world recognises me only as the body. But you will see me still, because you have seen my luminosity, you have seen my eternity, you have seen the non-temporal being, you have seen my truth. Thomas you will go on seeing me. For you I will never disappear.'
Love has eyes, trust has eyes to see the invisible. Only trust can penetrate deer enough to see the deathless. Only love can give you a glimpse of that which is beyond time.

YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE...
'Be happy Thomas, you are blessed, you will continue to see me.'

... BUT YE SEE ME: BECAUSE I LIVE, YE SHALL LIVE ALSO.

And in this moment let this seed be sown in you that when I am going to live -- even after the crucifixion, even when my body is destroyed -- if I am going to live, you will also live! Let this trust be born in you too. It is not that only I who will live... It is nothing special to me; everybody's soul

is immortal. If you can see my body disappearing and yet you can go on seeing me, let that become a new understanding in you that you will also live even when you have died.
Death is only of the garments, death is only of the covering. The innermost core goes on living. It is life itself. How can it die? How can life die? Life goes on changing its abodes, true; one house becomes rotten, old, dilapidated, a ruin, and you have to leave it to find another home. Your house is just a nest, an overnight stay.

YET A LITTLE WHILE, AND THE WORLD SEETH ME NO MORE; BUT YE SEE ME; BECAUSE I LIVE, YE SHALL LIVE ALSO.

That is where the secret of resurrection is. There are no proofs -- no proofs as far as the world is concerned; but there are proofs as far as the disciples are concerned. Jesus died as the body but remained as the soul for those who had trust in him, who had seen his true reality, who had seen his true being.

AT THAT DAY YE SHALL KNOW THAT I AM IN MY FATHER, AND YE IN ME, AND I IN YOU.

Jesus says 'We are all intertwined, because we are all one.' I AM MY FATHER, AND YE IN ME, AND I IN YOU. He is saying 'Thomas, you don't know God, but you know me. I know God, you know me. I know that I am in my God, and you know that you are in me, because your love has made you part of me. And I tell you that I am in you.

Hence, we are all in God, and God is in us all. We are all intertwined.'
The disciple only knows the Master, the Master knows God. The disciple loves the Master and by and by gets dissolved into the Master. The Master is dissolved into God. Through the Master the disciple is also joined with God. The Master goes on pouring himself into the disciple, and because the Master has become one with God, so God goes on pouring into the disciple in a very very indirect way. This is the real trinity: the disciple, the Master and God. And they go on pouring into each other. The disciple is not aware of what is happening.
When I touch you, do you think I touch you? God has touched you. If I am in God, then when I touch you, God has touched you. But to you it remains the Master's touch. The deeper your understanding goes, the deeper you will be able to see that the Master is just instrumental -- a flute through which God's song goes on flowing.

AT THAT DAY YE SHALL KNOW...

Jesus says 'At the ultimate day of meeting when you will become enlightened, when you will also become a Christ...'

AT THAT DAY YE SHALL KNOW THAT I AM IN MY FATHER, AND YE IN ME, AND I IN YOU.

PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I UNTO YOU.

because I am pouring my peace into you, and I am pouring it unconditionally, not as the world does.' In the world nobody gives you anything unconditionally; in the world everything is a bargain. Even if people give love to you, they give only to get; it is a bargain.

PEACE I LEAVE WITH YOU. .

Jesus says 'Don't be worried. I will be gone, but my peace will linger around you, will surround you. And whenever you remember me you will find peace showering on you. My peace will remain available to you.' To the trusting heart it is always available.

PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I UNTO YOU.

Not like in the world where everything is given to get something. Jesus is simply giving. There is no bargain. The Master only gives -- but not to get anything. What can the disciple give to the Master? It is a one-way traffic. The Master goes on pouring. But that does not mean that he obliges you, because he knows God is pouring into him. What can he do with it? All that comes through God he has to share. With God there is no bargaining, it is pure gift.

PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I UNTO YOU. LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT HE AFRAID

YE HAVE HEARD HOW I SAID UNTO YOU, I GO AWAY, AND COME AGAIN UNTO YOU. IF YE LOVED ME, YE WOULD REJOICE, BECAUSE I SAID, I GO UNTO THE FATHER: FOR MY FATHER IS GREATER THAN I.

Jesus says IF YE LOVED ME, YE WOULD REJOICE... Love knows no death. Love never comes across death. For love death exists not.
So Jesus says 'If you trust, if you love...' This statement must have been made to all the disciples not to Thomas alone, because the 'if' has entered again.
These are subtle points to be understood. Nothing is mentioned in the Bible about who he is speaking to now, but the 'if' has entered again. To Thomas he has said 'From henceforth you have seen God because you have seen me.' Now he says IF YE LOVED ME, YE WOULD REJOICE... He must have turned to the other disciples, he must be saying to them all 'If you love me, then there is no death. Then I will be crucified and you will still see me resurrected in the divine body. You will see me going into God, disappearing into God. I am going to meet the ultimate. Your Master is going to meet the ultimate, you should rejoice. Let this be a celebration, a festival, a rejoicing.'

YE HAVE HEARD HOW I SAID UNTO YOU, I GO AWAY, AND COME AGAIN UNTO YOU.

'But I will come again and again, whenever you call, whenever you need. Whenever your heart will be in prayer without doubt, you will find me close by.'

IF YE LOVED ME, YE WOULD REJOICE, BECAUSE I SAID, I GO UNTO THE FATHER...

'So there is no question of being miserable, sad. I am not going to die, I am going to the divine.'

To the ignorant, death is the death of life. To the knower, death is the beginning of real life. To the knower, death is a door into the divine.

This his parting message is of immense value. Let it sink deep in you. Let it become your heartbeat. That is the only way to meditate upon it. That is the only way to come to its meaning. Forget all that Christians have been saying. Those dogmatic assertions are all chauvinistic. Forget what the theologians have put on top of Jesus' pure statements. Put aside all that has been taught and go directly into these sayings, and meditate. And immense will be the benefit. You will be blessed.

This is one of the greatest stories of human transformation in human history -- how Adam becomes Christ, how the unconscious becomes luminous, how the ordinary is transformed into the extraordinary, how the worldly becomes suffused with the other-worldly, how matter is transmuted into consciousness.